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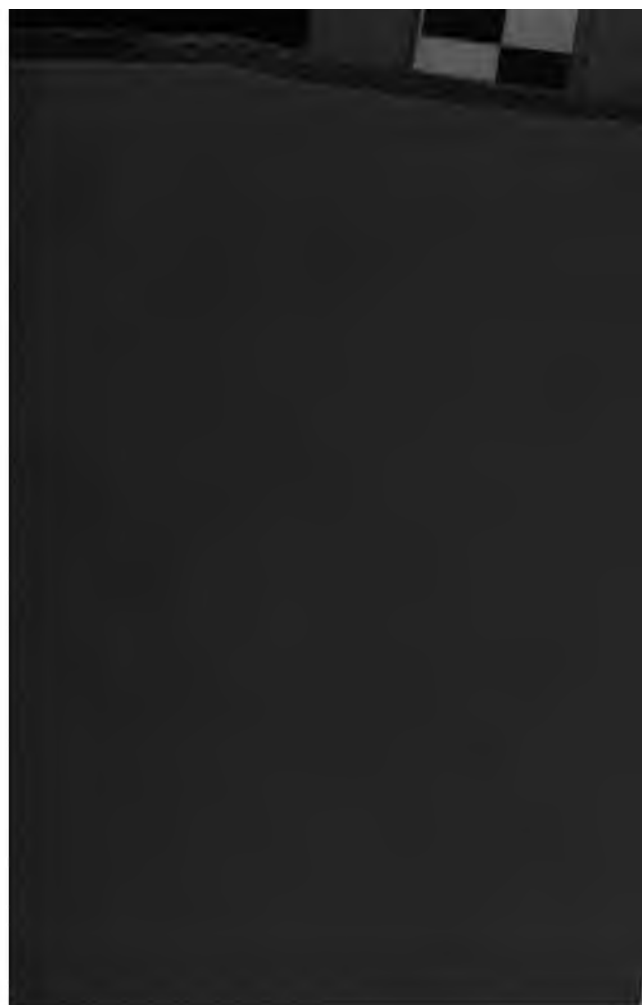
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JESUS "MIGHTY TO SAVE:"

[ISAIAH LXIII. 1.]

OR,

CHRIST FOR ALL THE WORLD,

AND

ALL THE WORLD FOR CHRIST.

BY THE

REV. ALEXANDER BALLOCH GROSART,

FIRST UNITED PRESBYTERIAN CHURCH, KINROSS ;

AUTHOR OF "SMALL SINS," ETC. ;

EDITOR OF THE WORKS, WITH MEMOIR, OF RICHARD SIBBES, D.D.

"*Isabella*.— Alas ! alas !
WHY, ALL THE SOULS THAT WERE, WERE FORFEIT ONCE ;
AND HE THAT MIGHT THE VASTAGE BEST HAVE TOOK,
Found out the remedy. How would you be,
If He, which is the top of judgment, should
But judge you as you are ? O ! think on that ;
And mercy then will breathe within your lips,
LIKE MAN NEW MADE."—
SHAKESPEARE, *Measure for Measure*, II. 2.

"How poor ! how rich ! how abject ! how august !
How complicate ! how wonderful is man !
How FARMING WONDER He who made him such."—YOUNG,

"*One place alone had ceased to hold its prey ;
A form had press'd it and was there no more ;
The garments of the grave beside it lay,
Where once they wrapp'd Him on the rocky floor.*

"*He only with returning footsteps broke
Th' eternal calm wherewith the tomb was bound ;
Among the sleeping dead alone He woke,
And bless'd with outstretch'd hands the host around.*"
V. (MRS CLIVE.)

SECOND EDITION.

LONDON :

JAMES NISBET AND CO., 21 BERNERS STREET.

1863.

22.5.10



Printed by Ballantyne & Company, Edinburgh.

Lead, kindly Light, amid th' encircling gloom,
 Lead Thou me on ;
The night is dark, and I am far from home ;
 Lead Thou me on ;
Keep Thou my feet ; I do not ask to see
The distant scene ; one step enough for me.

I was not ever thus, nor pray'd that Thou
 Shouldst lead me on ;
I loved to choose and see my path ; but now
 Lead Thou me on !
I loved the garish day, and, spite of fears,
Pride ruled my will : Remember not past years !

So long Thy power has bless'd me, sure it still
 Will lead me on
O'er moor and fen, o'er crag and torrent, till
 The night is gone,
And with the morn those angel faces smile,
Which I have loved long since, and lost awhile !

JOHN HENRY NEWMAN, D.D.

“Rest, weary soul !
The penalty is borne, the ransom paid,
For all thy sins full satisfaction made ;
Strive not to do thyself what Christ has done ;
Claim the free gift, and make the joy thine own ;
No more by pangs of guilt and fear distress'd,
Rest, sweetly rest !”

H. L. L.

(Sir ROUNDELL PALMER'S *Book of Praise*. 1862.)

“ ‘Believe and repent.’ There goeth out an Almighty power with the ministerial word, and giveth power to believers. Where God commandeth He helpeth. His Word is clothed with an Almighty power. And therefore though we exhort men to do so and so, we say not they can do it themselves, but together with the speech there goeth a commanding power. The Spirit of God clotheeth the Word. God speaketh according to our measure, worketh according to His own. We are men, and are to do things by reason and understanding. God speaks to us by way of open reason, and shewing grounds of reason. But when He comes to give strength and power to reason, all moral power or reason will do no good without inward strength; and therefore He works mightily, powerfully, and by way of persuasion and reason, and all to condescend to our manner, yet still all the while as a God. . . . *There is no man converted but his heart will tell him that God was beforehand with him.* God enforceth goodness on men; they willingly resist it. There is no man that withstandeth God’s workings, but his heart will tell him that the fault is altogether in himself. . . . *I will always hope well of them that carefully and diligently come within God’s reach. Those that will come within the power and reach of God, never despair of them.*”—Dr RICHARD SIBBES on 2 Cor. iv. 7, (Works, vol. iv., pp. 385, 386.)

TO

Messrs JOHN BICKERTON,
WILLIAM BROWN,
DAVID CHRISTIE,
WILLIAM FOOT, Tillyocote,
JOHN HONEYMAN,
PETER MALCOM,
PETER MALCOM, Dichendad,
JOHN MONCUR,
JAMES ROBB,
JAMES ROBERTSON, and
CHARLES SINCLAIR, Cockairney,

MY SESSION AND "TRUE YOKE-FELLOWS,"

I DEDICATE

THIS BOOK,

WITH CORDIAL REGARDS AND GRATITUDE FOR THEIR FATHERLY

KINDNESS AND UNFAILING CO-OPERATION IN EVERY

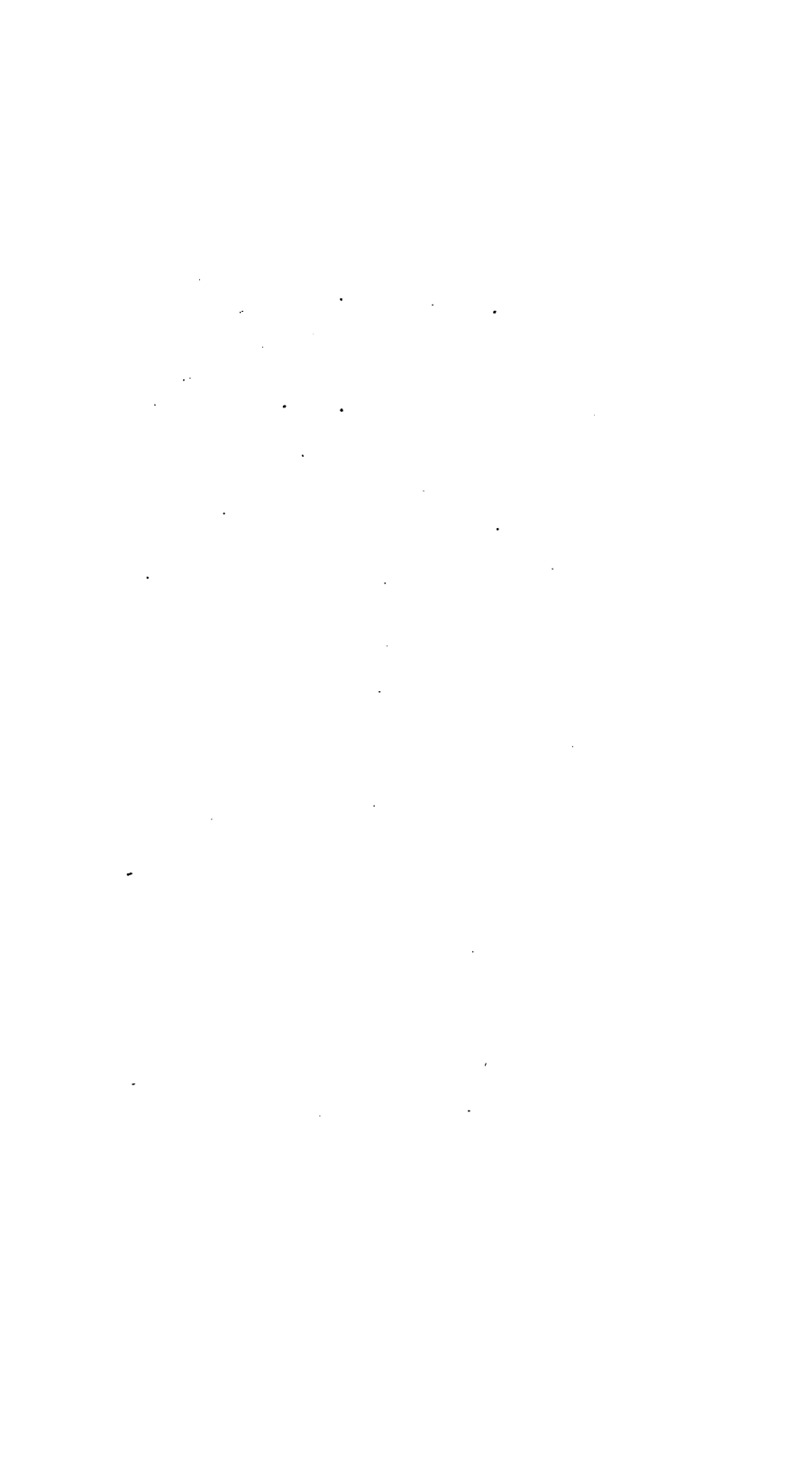
"WORK OF FAITH AND LABOUR OF LOVE"

EVER SINCE I CAME AMONG THEM.

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. LET US, THEREFORE, as many as be perfect, BE THUS MINDED."—PHIL. iii. 13-15.


THEIR AFFECTIONATE MINISTER "IN THE LORD,"

A. B. G.





PREFATORY WORDS.*

“ HAVE placed in the title-page of this, my second venture in the proposed Series of little books,† the words, **CHRIST FOR ALL THE WORLD, AND ALL THE WORLD FOR CHRIST**, not only thereby to describe truthfully its contents, but likewise to attract a chance lifter-up of it. I was much struck with an entry in the Diary of that holy and remarkable man, Stephen Grellet, the French Quaker, bear-

* Prefixed to the privately-printed and privately-circulated edition, and given here, as I have nothing to withdraw, and only an intercalary sentence or two, and here and there a word, in text and notes of the body of the book, to add.

† See fly-leaf.

8 *PREFATORY WORDS.*

ing upon this. During his early spiritual struggles in the quagmire of unbelief, he tells us:—"I now took up again the works of William Penn, and opened upon "No Cross, no Crown." The title alone reached to my heart."* I do not know whither my small book may go. I shall be grateful if my title-page should be similarly used to woo any Christ-seeking soul to read of Him who is 'MIGHTY TO SAVE,'—yea, 'able to save to the uttermost them that come unto God by Him.'

"In reference, again, to the secondary title, **CHRIST FOR ALL THE WORLD, AND ALL THE WORLD FOR CHRIST**, it can scarcely be needful to deprecate any perversion of this into any approach to the creed of what is called Universalism, or may be called Mauriceism. Holding, as I do, that

* *Memoirs of the Life and Gospel Labours of Stephen Grellet*, edited by Benjamin Seebohm. Third edition. Two vols. 8vo, 1862. Bennet. Pp. 16, 17.

PREFATORY WORDS. 9

the theology of Augustine and John Calvin, (which, by the way, is something very different from what many so-called Calvinists misrepresent it, just as John Wilkes had to complain that he was no Wilkite,) is the grandest and most masculine, as well as truest, interpretation of the doctrines of the Bible, I believe, with all my heart, and soul, and conscience, the Pauline teaching concerning Election, Predestination; Sovereignty, Substitution, and their cognates. As in the present book I have tried to shew, I consider these mighty truths to be not less necessary to the plan of Redemption, than are the correspondent laws of gravitation, &c., that gird and grasp the physical universe, to it. To my mind, refuse to God Election, Predestination, supreme Sovereignty, and Salvation, in beginning, middle, and end wholly of His grace, and you ungod God, to appro-

10 *PREFATORY WORDS.*

priate Edwards' weighty expression ; while you may as well try to get the law of gravitation out of the universe, as Election out of the Bible, and specifically out of our earth, as out of the Epistle to the Romans. But what I must maintain with intensest belief is, that in taking his stand upon these doctrines as the very truth of God, as interpenetrating the whole Bible in Old and New Testament alike, the minister of the gospel who would rightly discharge his office, must proclaim that in nowise do they hamper or hinder the universal offer of a present salvation to every man who will take it from the Lord Jesus Christ, on His own gracious terms. Nay, that Election, Predestination, Sovereignty, Substitution, and the like, **ARE HARMONISED IN THE DIVINE PLAN WITH THE PERSONAL RESPONSIBILITY OF EVERY MAN WHO REFUSES SUCH OFFERED SALVATION.**

PREFATORY WORDS. 11

“ Here I must strenuously ‘ hold fast,’ as the very truth of God, what ‘ is written’ in Old and New Testament equally, and with co-equal pathos. In Old Testament, *e. g.*, Ezekiel xxxiii. 9-11, ‘ IF thou warn the wicked of his way to turn from it; IF he do NOT turn from his way, *he shall die in his iniquity*; but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israel; thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I LIVE, saith the Lord God, I HAVE NO PLEASURE IN THE DEATH OF THE WICKED ; BUT THAT THE WICKED TURN FROM HIS WAY AND LIVE ; turn ye, turn ye from your evil ways ; for why will ye die, O house of Israel.’ In New Testament, *e. g.*, 1st Timothy ii. 3, 4, ‘ God, OUR Saviour, WHO WILL HAVE ALL MEN

12 *PREFATORY WORDS.*

TO BE SAVED, and to come unto the knowledge of the truth ;' and THE LORD's own tear-wet plaint and complaint, ' O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would *I* have gathered thy children together, even as a hen gathereth her chickens under her wings, and YE would not,' (Matt. xxiii. 37.)* Nor must we forget the kindred words, ' YE will not come to me, that ye might have life,' (John v. 40.) Ah, it is man's, not God's 'WILL NOT' that hinders ; man's depraved heart, not Divine election or insufficient atonement, or unembracing substitution. These blessed assurances cannot be stretched too far ; for our uttermost is nearness itself in comparison with God's. However, therefore, we may

* The Rev. John Guthrie, M.A., now of London, has written a touching and beautiful hymn, with the refrain, " I would, but ye would not."

darken by speculation and *inference*; however it may mar the symmetry of our 'Institutes,' whether of Calvin, or Turretine, or Arminius; and however it may disarrange the logic of Systems or Confessions, I must energetically hold for very life, that the substitution of Christ for the elect covers the salvation of every sinner who will, in loving and living faith, accept it from Him. I protest against a dread of *heresy* robbing Calvinism of its love and tenderness, emptying the wells of 'grace' that, like translucent pools, gleam within its rock-like, massive doctrines.

"I may put it in this way :—I know not the man, out of hell, upon whom I may not press Christ as a Saviour ; I know not the man whom I have not a right to hold guilty who refuses to accept Him. Experience, and the dark roll of the lost, tell all too mournfully, that *de facto* myriads re-

14 *PREFATORY WORDS*

ject, neglect the 'great salvation,' spurn the claim, and perish. But that does not touch the thing *de jure*. Hence my words, CHRIST FOR ALL THE WORLD, by which I would bring 'good news' to every man the wide world over whose ear and heart I might reach; and ALL THE WORLD FOR CHRIST, by which I would assert my Master's claim upon the allegiance and love of EVERY MAN

"I am not careful to protect myself from any who, with these explanations, may misconstrue either my title-page or my teaching. I have no wish to stir the ashes of controversy as to LIMITED or UNIVERSAL atonement. I look at the great and blessed truth *practically*. I believe the efficacy of the atoning sacrifice of the Lord Jesus Christ to be LIMITED to those who accept Him; but I also believe His atonement *and related* election and substitution to be

PREFATORY WORDS. 15

UNIVERSAL to the extent of including and covering EVERY MAN who does accept Him. And I further regard it as a hideous distortion of the gospel so to preach of Sovereignty and Decree, of Election and Predestination, and Substitution, as for a moment to make these hinder a man's believing and being saved. Man, every man, is GUILTY who disbelieves. Every man who perishes is SELF-DESTROYED.* I know a miscalled Calvinist who prays habitually after this sort : ' Lord, *if there be* any of Thine own elect before Thee, do Thou bless them.' I would shudder so to pray ; for I read, 1 Tim. ii. 1, ' I exhort that . . . supplications, prayers, intercessions, and giving of thanks, be made for ALL MEN.' Even so ; and whoever in

* St Augustine has put the matter excellently :—" Bonus es in beneficio certorum, justus in supplicio ceterorum ;" which Bishop Hacket freely renders : " Thou art very good to those to whom Thou art gracious : Thou art very just to those who are punished."

16 *PREFATORY WORDS.*

preaching the gospel, as God's own 'good news,' excepts a single man,—whoever asserts decree to come between the salvation of a single man,—that man is unworthy, I apprehend, to serve the Master. The instinct of conscience repels the man who asks for exclusive and excluding liberty, or who forgets the co-equal rights of others: much more does the Spirit-touched conscience repel any exclusiveness, in respect of that liberty wherewith Christ 'makes His people free.' The man who has drunk in the Spirit of Jesus, as he speaks to all, so he prays for all; and by the measure of his own 'laying hold' of salvation, urges the same upon all men under heaven.

"There is another matter, co-relative, about which it may be well here to say a few words. A disciple of Augustine and of Calvin, in the doctrines already named, *I am equally*, and with equal absoluteness

PREFATORY WORDS. 17

and unreserve, their disciple in regard to man's, universal man's, native and thorough depravity, and consequent need of heart-change, by the renewing of God, the Holy Spirit. I hold, with them, that man is utterly unable, of himself, to 'believe,' and so throughout. 'Faith,' in my creed, is 'the *gift* of God,' not a thing to be excogitated by us. I find both sets of 'doctrines' in my Bible. Of the *rationale* of the divine operation, I know nothing, because nothing has been revealed. But, as in the other matters, I am sure that the demand from us to 'believe,' is harmonised in the divine plan with INABILITY in ourselves. ABILITY from Christ, by the Spirit, assures me of that, *ab eventu* I cannot tell how they touch; but God can, and I believe I'll know by and by. For the present, as I take it, our part is to 'hold fast' the revelation of a recon-

ciled Father in Christ, an ever-interceding Lord and Saviour, our prophet, priest, and king, and an ever-present God, the Holy Spirit, accompanying the Word wherever preached with His gracious *power*.

“Here I would call two ancient witnesses to illustrate and confirm what I have just said.

“The great and good David Clarkson, in his noble sermon entitled, ‘Christ’s Gracious Invitation to Sinners,’ from Rev. iii. 20, in combating the objection that sinners of themselves ‘are not able to open, the heart being too fast shut,’ among other things, replies—

“ ‘Sinners may do more than they use to do, than they are willing to do; and therefore there is reason to call upon them. They cannot open : [but] though they can *do nothing* spiritually that tends thereto,

yet, in a natural and moral way, they may do much more than we see done by any of them. Spiritual good is above the power of nature; without Christ no such things can be done. But that which is morally good they may do, and that which looks towards opening, though it do not reach it. They cannot subdue the corruption of nature, nor of themselves crucify the flesh, &c., but they can avoid the outward acts of gross sins. Mere moral men we see can do it without the power of higher principles.

“ ‘ They cannot free themselves from the miseries into which sin has plunged them; but they can assent to a plain word discovering their misery, and consider, and think of it as they do of other things which are of consequence.

“ ‘ They cannot enlighten their own darkened minds, nor mollify their hardened

hearts; but they can place themselves in the way where the light shines, and where mollifying influences are wont to fall, and where the Sun of righteousness has appointed to rise.

“ ‘ They cannot meditate, nor read, nor pray, nor hear spiritually; but they can attend the ordinances as they do any other ordinary business which concerns them.

“ ‘ They cannot convey a healing virtue into the waters of the sanctuary, nor put themselves in when the waters are troubled, no more than the impotent man that lay at the pool of *Bethesda* could do it; but they can wait at the pool, and there they are in the way where Jesus may meet them and cure their impotency, how long soever they have laboured under it.

“ ‘ They cannot command a gale of wind, but they can put the vessel into the channel and spread their sails that they may be

PREFATORY WORDS. 21

ready to take the advantage of a spiritual gale whenever it shall please the Spirit of Christ to bestow.

“ ‘ It seems very hard, and they would make advantage of it who over-magnify the power of nature to the prejudice of the grace of Christ—that the Lord should condemn men for not doing that which they have no power to do. *But I take it for an undoubted truth, that amongst those who are in a capacity to use the means, He never condemns any who really do what they can to be saved.* NONE PERISH WHO DO THEIR UTMOST TO AVOID CONDEMNATION. Amongst the most zealous asserters of free grace, I find none that question it. None who shall be found at Christ’s left hand at the last day will be able to say truly, Lord, I used all the power that I had, to avoid the misery and prevent that dreadful sentence. It may seem harsh

that any should perish for not opening to Christ when they were not able to open; but there are none perish who do all they can to open to Him.*

“Again, the excellent John Bisco, in his ‘Glorious Mystery of God’s Mercy, or a precious Cordial for fainting Souls,’ (1647,) thus speaks of the demands of God from us :—

“‘The gospel promiseth and gives whatsoever it prescribeth. Look, whatsoever God requires of His by way of duty, He hath promised to give them in suitable

* From the folio, 1696, pp. 473, 474. The above sermon, in common with the entire volume, having been published posthumously—under the editorship of John Howe and Mead—explains perhaps why no acknowledgment of indebtedness to a previously-published sermon or treatise from the same text is made. While Clarkson’s sermon overflows with his own profound and masterly thinking, and richly scriptural illustration, it yet reveals a careful reading of Obadiah Sedgwick’s inestimable little volume, entitled, “The Riches of Grace displayed in the offer and tender of Salvation to poor Sinners, wherein is set out the gracious behaviour of Christ standing at the door and knocking for entrance; the dutiful behaviour of sinners in hearing Christ’s voice and opening to Him; and the comfortable event upon them both,” (2d Ed., 1658, 18mo.)

PREFATORY WORDS. 23

supplies of supernatural ability. As for instance, *first*, He calls for a spiritual obedience to all His commands, and He promiseth 'to write His laws in the hearts of His people, to make them able to walk in His statutes,' (Heb. viii. 9, 10; Ezek. xi. 19, 20; and xxxvi.) *Secondly*, As the Lord requires newness and oneness of heart, so He promiseth to give this oneness and newness of heart, (Ezek. xi. 19.) *Thirdly*, As He commands us to repent, to mortify sin, so He hath 'sent His Son to give repentance,' and He hath promised 'to subdue our iniquities for us,' (Micah vii. 19.) *Fourthly*, God commands us 'to love Him with all our heart,' and He promiseth 'to circumcise our hearts that we may love Him with all our heart,' (Deut. xxx.) *Fifthly*, He calls for a spiritual knowledge of God in Christ, and He hath given His promise that all His 'shall be

taught of the Lord and know Him from the greatest to the least.' *

"Oh, if men would but accept the two halves of the great completed circle—God's ABILITY, MAN'S INABILITY—man fallen, guilty, depraved, worthless, helpless, *and* salvation by Christ, ministered by God the Holy Spirit in divine adaptation to man's need—without attempting the humanly impossible discovery of the *nexus* that unites the two. 'A blind man lets himself be led by a child. So must we be brought to feel and to acknowledge to ourselves that we are blind; and then the time may come when a little child shall lead us.' † Be it the prayer and endeavour of writer and reader to be brought to this; and then, in the spirit of Miss Char-

* Pp. 227, 228. Nathaniel Church condenses the above into the aphorism, "Good inclinations and abilities are both from God alone: He wills the work and works the will."

† Guesses at Truth. By the Brothers Hare. 2d Series, vol. ii. p. 209. 3d Ed., 1855.

PREFATORY WORDS. 25

lotte Elliot's priceless hymn, we shall be able to say—

'JUST AS I AM—without one plea
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come!

'JUST AS I AM, and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come!'

"With all my heart I would greet every reader, and say, 'I leave these things with you. Oh, that you would often think of them, especially in soul distresses, and be ever drawing from them till your hearts be even brimful of heavenly consolation.' *

"Intending this Series for ordinary English-reading readers mainly, I feel that it would be out of place to enter into any critical disquisitions or analyses of the original of the words upon which the several volumes are based, in, at any rate, the

* Dr Jacomb. "Sermons on Romans viii. 1-4." 4to, 1672, p. 316.

body of the Sermons or Treatises. Perhaps it may nevertheless be kindly conceded to me, that the same objection does not apply to any separate prefatory remarks or annotation that I may be led to make. These, being independent on the matter offered primarily to my own congregation, seem to admit of explanations which only those acquainted with the languages of the original may be able fully to follow. This caveat has partial reference to the present volume; but in the third* I must examine critically the Hebrew and Greek elucidated.

“Looking at the passage and context from which I have sought to ‘publish’ the ‘good news’ of the Lord Jesus Christ as being

‘MIGHTY TO SAVE,’

* That is, “The Prince of Light and the Prince of Darkness in Conflict.”

PREFATORY WORDS. 27

in their varying, and even conflicting, interpretations by scholars, I think it right, as I certainly deem it easy, to establish the correctness and critical authority of my representation of Christ as the One who is thus 'Mighty to Save.'

"(a.) *It seems to be very much forgotten by the Commentators, even by men like Dr Joseph Addison Alexander of America—whose Commentary on Isaiah, with all its deficiency of glow, forms an invaluable contribution of materials for its accurate exposition—that the book is a prophecy, and therefore speaks, in the substance of it, of things yet to take place. It is astonishing how the element of futurity is left out in Commentaries and Expositions bearing to be the productions of men in the 'high places' of our Colleges and Churches; astonishing how the prophets are looked at rather as servants of God*

explaining the present—which was their office likewise—than as seers piercing the future. Isaiah and Ezekiel have been robbed of their most Christful utterances by this perversely-ingenuous system.* I ask my readers to carry this principle with them to the reading of the prophets, viz., that the events and conditions of the people described are not only, nor mainly, delineated

* I relegate to this footnote an example. We turn to Ezek. xxxiv. We read therein a very appalling and very mournful description of the worldliness and utter godlessness of the "shepherds" of God's people. Expositors accumulate authorities to prove the then worldly and godless state of the priests and other servants of the sanctuary. They overlook not merely the opening words, vers. 1, 2, "And the word of the Lord came unto me, saying, Son of man, *prophesy* against the shepherds of Israel, *prophesy*, and say," but the *promise*-character of all the after-representations. A thoughtful consideration will satisfy that Ezekiel looks far onward into the future, and launches the terrible "woe" against *a state of matters that should then be*. Infinitely tender it was in God to place the warning so long on record, nor do I doubt it touched and saved many of the "shepherds." But further, see how this elimination of the future abstracts the very life-blood of the prophecy. At ver. 23, a glorious promise gleams out of the "woes:" "I will set up ONE Shepherd, and he shall feed them, even my servant David: he shall feed them, and he shall be their Shepherd." That is to say, in the so sad crisis, when all the *appointed* shepherds should be found faithless, One was to be

tions of what was existent when the prophet delivered his 'burden,' but *future*. This, I apprehend, sweeps away, at once and scripturally, all that miserable pottering over occurrences contemporaneous with the seer and his 'burdens,' so frequent on the Continent and among ourselves.

"set up." Well, the crisis came—the *very condition described*—while the Lord Jesus Christ was on earth; and reverting to the promise, as He confronted worldly and godless scribes and Pharisees, He calmly said, "I am *the* good Shepherd," even that "One Shepherd" who in the fulness of time was to come. Read John x. 1-18, especially vers. 8, 10, 11, 14. However the *present* may have lent its hues to the vivifying, illustrating, enforcing, of the prophetic messages, it is to miss their innermost blessedness to stop short of Christ and the Gospel-Day.

I would ask if it were not better to render the Hebrew in Ezek. xxxiv. 23, not David, as a proper name, but as "Beloved," the often-recurring New Testament name of Christ. David (דָּוִד) means "Beloved," while David the king was *long dead* in the time of Ezekiel. I am aware that David is used as a type of his mightier Son, but never, I apprehend, after his death. Moreover, a like rendering of the word *david* in the Psalms brings out with precious vividness the designed anti-type. I would observe, in conclusion here, that to apply the denunciations of Ezek. xxxiv. and elsewhere to the then "shepherds of Israel," makes them no longer prophetic, disconnects them from the promise of the "One Shepherd," and empties the Lord's own announcement—"I am *THE* good Shepherd"—of its blessed significance. I might shew how Isaiah, Zechariah, and other prophets, have been similarly darkened.

“(b.) *By comparing Scripture with Scripture*, which is the best of all expositions, it appears to me very clear that, inasmuch as Edom is a synonyme for Esau (Gen. xxv. 30), and Esau for the adversaries of God’s people (Amos i. 11; cf. also under 4), while Bozrah (represented by the modern El-Busaireh, first visited by Burckhardt*) was a chief city of Edom, it follows necessarily that the terrible conflict delineated in our text and context is a *prophetic* dilatation of one of the many smittings of Edom, wrapped up in the ‘woes’ and denunciations of nearly all the prophets, and especially Obadiah. Stricken Bozrah and desolated Edom furnish historic and indubitable attestation of the fulfilment of the threatenings. The warfare with Edom, in one of its unrecorded incidents, there-

* Travels in Syria, 407. Cf. article under Bozrah in Dr Smith’s “Dictionary of the Bible.” Also, Porter, in Kitto’s *Cyclopædia*, as re-edited by Dr Alexander.

fore, is the historic base of Isaiah's setting forth of the Lord as the dread Avenger of all who oppose Him in His people. (Cf. Ps. cxxxvii. 7.)

"(c.) This being so, we have in the words, 'I that speak in righteousness, mighty to save,' *a historic fact transfigured into a proclamation of the grace of the mighty Being delineated, towards those who 'turn' to Him.* The shadow is the measure of the light; and the preliminary 'fury, and vengeance, and terror, and bloodshed of God as a 'man of war,' only the more magnify His love and mercy as a Saviour. Be it remembered that there had been a specific promise of such a Saviour (Isa. xix. 20). Earlier in Isaiah He had pronounced judgment to be His 'strange work' (xxviii. 21), whereas 'He *delighteth* in mercy' (Micah vii. 18). I know nothing finer than the outbeaming of the grace of

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God in the 'mighty to save' of the otherwise dreadful verse.

“(d.) Apart from the words as mere words, *the acts and attributes ascribed to Him* who is 'mighty to save' separate the speaker from all merely human, from all created power, and lead us to Him whose 'delights were with the sons of men' long anterior to His manifestation as the Messiah. (Cf. ver. 4, 8, 9, 10; with which also Ps. xciv. 1; Acts iv. 12.) I would also wish these direct references of all to the Lord, Isa. xxxiv. 6, and Jer. xlix. 13, to be read and pondered.

“(e.) It is peculiarly interesting, and, I apprehend, decisive as to Christ being the speaker, to compare in the original our text with Rev. xix. 1-3. Let it be kept in mind here that John—equally the penman of Revelation *and* the fourth Gospel—*is above* all others the revealer of THE

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WORD. Read also Rev. xix. 19-21, and Isa. xlv. 19, 20.

“(f.) *The good old divines, e.g., the unapproached translators of our English Bible; Matthew Poole, and numerous others of the older worthies, had no doubts concerning the speaker being Christ.* Thus in the headings of our version we read, ‘Christ sheweth who He is, ver. 1, what His victory over His enemies, ver. 2-6, and what His mercy toward His church, ver. 7-9. In His just wrath He remembereth His free mercy, ver. 10-14.’ Poole again thus heads the chapter in his ‘Annotations,’ ‘Christ’s victory over His enemies, and mercy toward His church, in judgment remembering mercy.’ The men who thus inscribed CHRIST over this chapter were scholars beside whom recent pretentious sciolists are boors. Dr Ebenezer Henderson, alike in his translation

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and Exposition, brings out the right reference and meaning. I refer my readers to his admirable Commentary, and I beg here to introduce his rendering of the verse :—

‘Who is this that cometh from Edom ?
In purple array from Bozrah ?
This, that is glorious in His apparel,
Advancing stately in the greatness of His strength ?
It is I, the Announcer of righteousness,—
Mighty to save.’

I may add a few words from his Exposition :—‘In prophetic vision a triumphant conqueror is discovered, arrayed in military attire, and returning from Idumea, the scene of battle and victory. To excite attention, the question is put, who He can be ? To which He Himself replies, *in language which leaves us at no loss to doubt that He is the divine Logos or Speaker*, who from the beginning revealed the will of God to men ; and as *the Angel or Messenger of the Divine pre-*

sence, acted as the Protector and Saviour of ancient Israel.' Vitringa, Maurer, Day, recognise Christ as the speaker. Dr J. A. Alexander may also be profitably studied.

"I think that I may now assume that, in appropriating the gracious and very precious words, 'Mighty to save,' to our Lord Jesus Christ, I do so, not by an accommodation, but as giving the very 'mind of the SPIRIT.'

"Like 'Small Sins,' the present volume is an expansion and adaptation of a sermon preached in the ordinary course of my ministrations. The footnotes and quotations are added. The larger notes and illustrations will be found at the close, and are referred to by the letters (*a*,) (*b*,) &c. I may be permitted to ask that the related notes be read on finishing the several divisions of the discourse.

"I have gratefully to acknowledge the

many kind approving words that have reached me from far and near, from friends cleric and laic, concerning 'Small Sins.' In reply to the numerous requests for copies, which I was unable to meet, I have the pleasure to state that Messrs James Nisbet & Co., the eminent publishers, London, will *publish* immediately a new and pretty edition.* I fervently hope that it, in its wider sphere, and 'MIGHTY TO SAVE' in its narrower,† will meet with the same welcome, and be useful in the same rewarding way.

"And now, in the words of dear old Thomas Hall, 'The good Lord awaken us, and humble us all for our own sins, and for the sins of the times we live in, and make us to mourn for the things we cannot mend, and enable us to receive the

* Now published uniform with this, price 1s. 6d. cloth antique, royal 32mo.

† This refers to the first privately-printed edition.

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truth in the love of it, and make us at last to serve Him with gladness of heart in the abundance of all things;* and in the farewell words of holy John Sheffield:—
‘Thou hast here a resemblance of Christ and of thyself. Of Him a dark and dim one, one every way short; such a one as I could make, not such a one as He is, or ought to have been made of Him. But of thyself it may not be such a one as thou art, but what thou oughtst to be; and if this fall short too, though I shall be the less happy, yet art thou the more happy.’”†

I know not that in *publishing* “Mighty to Save,” I need add to the “Prefatory Note” of the privately-printed edition. The circulation of that edition

* Exposition of Amos iv.-ix. 4to, 1661.

† “The Rising Sun, or the Son of Righteousness Shining upon the Sons of Unrighteousness” (8vo, 1654. “To the Reader.”)

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(1000 copies,) has brought me letters and words which satisfy me that my little book is opportune, and likely to be further so, to not a few anxious souls caught in the meshes of that spurious *evangelism* which ignores Election and Substitution, and asserts the mercy of God at the expense of His holiness and righteousness. Any usefulness in this direction, or in any other way, is a superabundant reward to me, as well as a shield against those attacks to which, in common with all *Calvinistic* books, mine is no doubt destined from the class indicated. I have no apology to offer to such assailants.

A. B. G.

1ST MANSE,
KINROSS, *September 30, 1863.*

"Sermons *preached* are, for the most part, as showers of rain that water for the instant ; such as may tickle the ear and warm the affections, and put the soul into a posture of obedience. Hence it is that men are oftentimes sermon-sick, as some are sea-sick ; very ill, much troubled for the present, but by and by all is well again as they were. But *printed sermons* or other discourses are as snow that lies longer on the earth. They are longer-lived. They preach when the author cannot, and which is more, when he is not. Sights, as they come sooner to the eye than sounds to the ear, so they abide longer. Audible words are more transient ; visible words more permanent. The one may make the ear more attentive, but the other the memory more retentive ; both in themselves excelling."—PHILIP GOODWIN, (*Evangelical Communicant.*)

"Wise sayings often fall on barren ground ; but a kind word is never thrown away."—HELPS, (*Thoughts in the Cloister and the Crowd.*)

"If these little sparks of holy fire which I have heaped together do not give life to your prepared and already enkindled spirit, yet they will sometimes help to entertain a thought, to actuate a passion, to employ and hallow a fancy."—JEREMY TAYLOR, (*Epistle Dedicatory to Life of Christ.*)

"Better to sit at humble hearths, where simple souls confide
their all,
Than stand and knock at the groined gate, to crave a hearing
in the hall.
Oh ! ye winged ones—shall I stand a moment in your shining
ranks ?
Will ye pass me the golden cup ? Only tears can give you
thanks."

Passion Flowers, (MRS HOWE.)



“MIGHTY TO SAVE.”

“Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save.”—ISA. lxiii. 1.



SCIENCE tells us that, underlying all the tumult and restlessness of the waves of the ocean, over which the winds trample, there is a vast *stratum* of altogether motionless waters, so utterly tranquil, even when, through storm and gloom, “there is sorrow on the sea” (Jer. xlix. 23), that the tiniest and most fragile shell at the bottom is not stirred, nor in the slightest abraded by the turmoil above.

It seems to me that this remarkable fact and phenomenon may be taken as a sym-

bol of our blessed Lord, regarded as at once "the Man Christ Jesus" and very God. In His human nature there was a well of tenderness, that was easily stirred to softest tears; a depth of yearning love that was eager to flow out, and pour itself into the lowliest heart that would lay itself upon His broad bosom; a measureless amplitude of sympathy, that was ever ready to bear the heaviest, yea, all the burdens of others; and, I would add, a large and generous charity, that was quick to anticipate confession and to lavish forgiveness, —meeting the penitent self-accusation and request of the returning prodigal, "Make me as one of thy hired servants," with the welcome of a son.* But, underlying all, there was the ETERNAL CALM—unstirred,

* Cf. Luke xv. 17-19 with verse 21. Mark the Father's welcome makes the poor prodigal forget his intended request to be made a "hired servant." I take this opportunity of emphatically commending the exposition of this parable by Dr Obadiah Grew. It is entitled, "Meditations upon our Saviour's Parable of the Prodigal Son." 4to, Part 1st, 1678. Part 2d, 1684. The latter is often lacking, and the complete work is rare. It has all the better qualities, without the not infrequent *tedium*, of the earlier Puritans.

unmoved—of His divinity. What I have just spoken of was as the tossing of the surface-waves, that leaves the infinite depths of calm—untouched.

We cannot tell how the human and divine were united in “God manifest in the flesh,” (1 Tim. iii. 16.) It was not to be expected that we should, with the lesser mystery of the union of our own body and soul unsolved. But we accept the FACT; and thus accepting it, surely the point which I have indicated and symbolised is one of its most unearthly, most impressive, and most magnificent characteristics. Think, my friends, of how “mighty” those hands were,—the very hands that had upbuilt the universe,—that were yet stretched out as gentle human hands, ay, that would not smite back, even when such insult and wrong as this happened, “Then did they SPIT IN HIS FACE, and buffeted Him; and others *smote* Him with the palms of their hands,” (Matt. xxvi. 67, 68.) Think of the infinitude of power

that slumbered in those eyes, one tender, pleading "look" from which melted to agonising tears His denier, and one flashing forth of which, in interrogation, smote to the earth, as though they had been dead, the mailed soldiers of Cæsar; and that yet wept human tears over human sin, and with human sorrowers. Think that those lips had but to "speak the word" as "in the beginning," and whatever He willed should instantly have come to pass; and that yet there fell from them, not words of vengeance, or threatening, or terror, but of welcome, pardon, promise, peace, blessing, love. Think, in fine, how "mighty," even Almighty, the Lord Jesus Christ was to destroy a guilty, condemned, and perishing world; and that yet, as in my text, He proclaims Himself "mighty TO SAVE." Here, if anywhere, we have a theme that, in the "breadth, and length, and depth, and height" of it, may well bow us in adoring gratitude and wonder,—may well draw from us the exclamation of the great

apostle of the Gentiles, "O the depth of the riches both of the wisdom and knowledge of God," (Rom. xi. 33.)

Regarding, then, the words before us—"I that speak in righteousness, MIGHTY TO SAVE"—as presenting the Lord Jesus Christ as a mighty Saviour, I wish in the sequel so to exhibit His attributes and qualifications, as to establish the great and blessed "good news" of my watchword—**CHRIST FOR ALL THE WORLD: ALL THE WORLD FOR CHRIST.**

For all practical purposes, it will suffice to consider *four* qualifications of the Lord Jesus Christ.

- I. HIS KNOWLEDGE OF MAN.
- II. HIS POWER OVER MAN.
- III. HIS SUPPLIES FOR MAN.
- IV. HIS RELATIONS TO MAN.

I. HIS KNOWLEDGE OF MAN.



KNOWLEDGE is the starting-point of all rightly-regulated action. Before I may hope to

do anything successfully for another—if what I do touch intellect or conscience, and be not a mere outward thing—I must *know* him, or about him. Now, my friends, in relation to knowledge, there are some minds of such a peculiarly observant and subtle character as to possess a startling discernment of what is passing within a fellow-man confronted by them, from the expression of the face. I do not refer to the more plain and unmistakable revelations, such as the smile rippling with sunny gladness over every feature, telling that the heart is glad; the frown darkening, as a falling shadow, the forehead—the forehead itself lined and seamed with thought, as though the billows of life's mysterious sea beat there, and there left their marks as on the sea-shore sands; the melting in ruth, the kindling in wrath, of the eye; the flushing to crimson, the whitening to pallor, of the cheek; the silent trickling down of the unbidden tear; the tremulous mobility, in tenderness or scorn, of the lips.

These any, all, may interpret.* I refer rather to that keen insight into character by the most fugitive glance of the face, which can tell almost as accurately as though the face were a printed book, the thoughts, the feelings, the fears, the hopes, that are flitting, shadow-like, across the inner spirit. But while this is true, while there are *awesome* instances of this, there is a divine peculiarity in the knowledge of man by the Lord Jesus that marks it off by an impassable boundary from the knowledge of man by his fellow-man, be he the most astute and argute. There is all the infiniteness of difference and distance between prescience and vigilance, between positive, absolute knowledge and tact; in short, between the divine and human. Take an example. *You do not know what is in the mind of the person at*

* The quaint observation of Henry Church nevertheless holds:—"We cannot always tell what's o'clock in a man's breast by the dial of his face. Jeremiah xvii. 9, 10; 1 Samuel xvi. 7." (Cheap Riches; or a Pocket Companion made of Five Hundred Proverbial Aphorisms, by Henry and Nathanaell Church. 1657. 32mo.)

your elbow in the pew. You cannot lay bare the difference between your (*false*) friend's (*fair*) saying and his (*base*) doing, (Ps. lv. 21.) If there be one covered, and curtained, and inscrutable domain in the universe, it is to be found in that little world in the great world — the human heart. How securely we sit, though holding the dreaddest secret! Surrounded, it may be touched, on every side by many, we yet can face and outface them all. We know that none holds the key to our heart's chambers save ourselves; that while a few words would reveal what should appal or drive like wolf-driven sheep from us, so long as they remain unspoken we are safe from detection. How thin the veil that a spoken word rends: yet how thicker than Tabernacle-curtain, fold on fold — unspoken! History is full of examples. The murderer has sat with face of calm, and lip without a tremor, and eye with undrooping lid, in the very house of God; ay, and *his* response has mingled with the

psalms. *Within* there might be terrible fear. In after-confession he may have told—

"I burn'd by day and night :
I fear'd that fire of sin,
Its covering seem'd so thin—
Would shew to other's sight." *

Still *without*, others saw not. While this is so, how often and often have we examples of hearts bolted, barred, fast-shut against inspection, being "naked and open" to Him. Thus we read in Mark ii. 6-8, "There were certain of the scribes sitting there, and *reasoning in their hearts*, Why doth this man thus speak blasphemies? who can forgive sins but God only: And *immediately*, when Jesus perceived in his spirit that *they so reasoned within themselves*, he said unto them, Why reason ye these things in your hearts?" You observe these scribes and Pharisees had not uttered a syllable! But silence was articulate to Him. He *knew* their "reasoning." And He put His searching question

* "Fresh Hearts that Failed Three Thousand Years Ago; with other Things." Boston. 1860.

"immediately." There was no placing together of look and attitude by which to conclude against them. No. "*Immediately.*" On another occasion, certain of the priests and higher ones, stirred into momentary credence, professed themselves to be His disciples. What is the record? They were self-deceived. Was He deceived in them? I read in John ii. 22-25, "Now, when he was in Jerusalem at the passover, in the feast-day, many believed in his name, when they saw the miracles which he did. *But* Jesus did not commit himself unto them, BECAUSE HE KNEW ALL MEN, and needed not that any should testify of man : FOR HE KNEW WHAT WAS IN MAN."

Without turning to other instances, realise, my friends, the awful greatness of the KNOWLEDGE herein ascribed to Christ. Think of what is involved in knowing one human heart, and that the nearest of all to us—our own. You remember how, as he *found* himself baffled in the self-scrutiny,

even holy and Spirit-enlightened Jeremiah cried out, “The heart is deceitful above all things, and desperately wicked: WHO CAN KNOW IT?” (Jer. xvii. 9.)* Think how even a Paul shrank from a decision upon himself, saying, “I judge NOT *mine own self*,” (1 Cor. iv. 3.) Extend the thought. Think how it at once stamps a man as wise above his fellows, to shew any deep reading of another human heart besides his own—the husband of his wife, the parent of a child. *Reflect how idly we speculate on the internal history of another (a.)* Still further widen the thought. Think of one knowing, not his own heart and nature

* This text, with its great question and great answer, will form one of my prayer-meeting addresses intended to be included in the fourth volume of this series of little books. Otherwise I might here have dwelt upon the relieving, comforting reply to the prophet's piteous appeal. Be it noted that the deceitfulness of the human heart was a wonder and a perplexity to Jeremiah: and herein lies a profound differencing of human and divine knowledge of that heart. *It was no wonder, no perplexity to Jesus.* And, indeed, the one fundamental doctrine of *regeneration* shews Christ's universal knowledge of universal humanity. I feel that He knows me thoroughly when He says, “Ye must be born again.” He has put His finger on my real need of new life. So that we respond to and realise His knowledge of us.

merely—knowing not the hearts and nature only of the inner circle of his friends—but of all that ever had lived, who were then in the world, and that should to the latest age and last man crowd the stage of existence—UNIVERSAL MAN.

If language be capable of rendering thought, *that* is the KNOWLEDGE affirmed in the Word of God concerning Him whom it sets forth as the God of the Word. Grasping this delineation, we understand how, under the wonder and the glory of its manifestation in acts, the gathered disciples should have prostrated themselves in absolute adoration, and, as if "caught up" to the throne, worshipped Him in words like these: "Now are we sure that THOU KNOWEST ALL THINGS, and needest not that any man should ask thee: by this we believe that thou camest forth from God," (John xvi. 30.)* And earlier,

* This passage—John xvi. 17-19 and 30—it will be well for the studious reader to look over in the Greek. The disciples *privately* say, "What does he mean?" Jesus *knows* what is in their thoughts, and answers the unspoken question. Then, in verse 30, "Now are we sure," &c.

“Lord, to whom shall we go? Thou hast the words of eternal life. And we *believe and are sure* that thou art that Christ, the Son of the living God,” (John vi. 68, 69.) Nor, my friends, was this other than the Lord claimed. When He had returned to His throne, where He now sits, He reverted to the prayer of Solomon, as before the kneeling tribes he dedicated the temple, and said, “Thou, even thou only, knowest the hearts of all men,” (1 Kings viii. 39,) and proclaimed HIMSELF, “I am He that searcheth the reins and hearts,” (Rev. ii. 23.) So that, again to recall His name of the Word, what is predicated of the Word of God, receives its fullest realisation in Him. Of Him it is true absolutely, if indeed it be not of the God of the Word, rather than of the Word of God as a Book it is declared, “The Word of God is quick (living) and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discernor of the

thoughts and intents of the heart," (Heb. iv. 12) (*b.*) A thought—how swifter than a weaver's shuttle! An intention—how fitful! how fickle! how freakish! Yet "the *intents* (*c.*) of the heart" He knows!

You perceive, therefore, my dear friends, that in the fulness of its awful meaning the Lord Jesus Christ knows man. He perfectly comprehends the nature of man. "He *knoweth* our frame," (Ps. ciii. 14.) He knows the secret springs of all our faculties. He understands how to unravel the strange intertexture of warp and woof in the affections. He can instantly place His Almighty finger upon the pulse of the will. He knows how deep-seated sin is in us. He sees how deep it has struck, how wide it has spread its ramifications into our constitution. Every faculty and affection—every thought and emotion—every desire and aspiration—every wish and feeling and fantasy—as tinged and tainted by sin, is familiar to Him. He thoroughly knows how sin is so intertwined and incorporated

with our very spirit—how *natural* it is to us ; though I use the word *natural* under protest : for most surely it is *unnatural*—how closely intertangled are stalk and blossom and weed—that it has become the hardest thing possible for us to regard it as a dread something that is in us but not of us, something that is tremendously against us, something that carries perdition with it, something that demands for its mastery divine interference as direct as that in him struck down on the way to Damascus. And, my brethren, the Lord Jesus Christ—thus piercing through all those masks, of closest fit and most deceitful guise—all those guards that would hide us from Him—thus seeing into every dim unlighted recess and “chamber of imagery”—thus knowing all that is corrupt and depraved and defiled—sees and knows what man, man fallen, stands in need of in order to his redemption and recovery.

Another characteristic of the Lord's knowledge of man is, that He not only

knows us as we *are*, but all that has gone to make us what we have become. The poet has said—

"What's DONE we partly may compute,
But know not what's resisted."*

He knows every resistance. He looks back from the *fact* to the character, and from the character to the training, ay, and from the training to the trainers. He mistakes not the gust of passion for a principle, the issue of mistake for that of calculation, † the agitation of irresolution for guilt, weakness for baseness, misfortune for crime. He, with sharper than "golden hook" of ancient Druid, discerns between the tree-trunk and the twining and entwining parasite. He is tenderly, intrepidly JUST to error. Very, very assuring to you and me ought to be this aspect of the knowledge of Christ. The world is so wont to judge us merely by what we *are*,

* Burns.

† Henry Church has gently said, "'Tis an uncharitable ignorance to censure that for a love of error which was but an error of love, (1 Samuel xvii. 28, 29.)"

merely by a given *fact* that comes before it, without inquiring how I or you, or others, have become so, or what preceded the particular act, that it is divinely-sustaining to know that there is One who takes in all that has gone to form our character,—all that explains, and it may be palliates, a particular fault, even crime. Methinks, my brethren, men would have fewer harsh words for the backslider—less of scorn, and contumely, and separation for the most fallen and abandoned—did they more frequently ask themselves the question, "What would I have been, had I breathed the (moral) atmosphere he—she—did?" "What might I not have done, had the temptation come with a rush upon me?" The sinless One takes all, all into account in His estimate and verdict; and how often and often His heart overflows to the salvation of "the very chief of sinners." *He knows all—yet He loves.* "Let the wicked FORSAKE HIS WAY, and the unrighteous man his thoughts: and

let him return unto the Lord, and he will have mercy upon him, and to our God, for he will ABUNDANTLY PARDON. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," (Isa. lv. 7-9.)

Further: there is this weird and utterly unearthly characteristic of Christ's knowledge of man—He alone knows what an unfallen human soul is. He alone knows the soul of man without sin. Every man comes into the world a ruin—"fallen." Adam, no doubt, had touching and very solemn memories of what he once was; of the infinite faculty that was now hampered and hindered; no doubt wistfully reverted to the glory and the splendour that had paled and vanished. He might have left a record of what it was to bear the very "image of God." *But we have none.* There is no splendid tradition float-

ing like a nimbus round the memorial-words of the discrowned head upon the Fall; so that the nimblest imagination, as the holiest experience, can only distantly approximate the reality. But the Lord has the archetype and original before His eye, after which to recreate and refashion the fallen spirit. I have spoken of man as a ruin. Well! the Lord Jesus has the august temple of man's soul ever visible to Him, as primarily built up in holiness. He has *that* before Him, after which to rear again the fallen shaft, the shattered architrave, the splintered dome, the displaced corner-stone, the scattered frieze, the violated shrine, all the beautiful adornment of the holy and beautiful house. The knowledge of Christ is thus equally of man as fallen and as unfallen—as he now is, and as he must be, ere ever he can be placed as a "living stone" upon *the* "living stone."

He knows the *possibilities* in every man—knows what can be made out of him,

out of the most abject; ay, and sees the niche in the great temple above that is to be filled by him.

I know not that I need to dwell longer upon this first qualification of our Lord and Saviour—HIS KNOWLEDGE OF MAN. I think I must have said sufficient to shew you, that His knowledge of us is infinitely removed beyond all others' knowledge, and that it reaches to every necessity and phase of UNIVERSAL MAN. It were, then, superfluous carefulness, to press upon you that from this omniscience of knowledge—of man as a sinner and as a saint—the Lord Jesus Christ, according to the measure of the necessity of knowledge in order to save, is "mighty"—even Almighty—"to save." You can readily see how absolutely necessary this omniscience is, in order to the qualifying of Christ as a Saviour, sufficient, all-sufficient, "*mighty* to save." I content myself, therefore, with indicating one aspect of His office. Coming as He does with a remedy for sin's sad and dread dis-

ease, it is evidently needful, even essential, that He should perfectly know its innermost depths and secrets, the innermost depths and secrets of man's nature. And such is His knowledge.

Before passing on, I would wish, my dear friends, to pause a moment, to shew "the exceeding great and precious" consolation contained in this attribute and qualification of the Saviour, to the tried, sorrowful, and despondent believer, and to the lowly, it may be despised, neglected, "hidden one."

I stand here as your minister, having, I venture to believe, in no common measure your confidence and affection. I bless God for it: I think I know you all as thoroughly as most ministers know their flocks. But in common with every servant of Christ, much more is unknown than is or can be known to me. It is of the necessities of our nature. One soul must ever be apart from every other: one soul must in largest degree be outside of every

other. It may be that truthful love is half-sadly constrained at times to put Laban's question, "Wherefore standest thou without?" (Gen. xxiv. 31,)* as it discovers that he—she—whom it would fain admit to the innermost recesses of its heart, cannot approach there; but it is inevitable. Not now or here can we fully "know as we are known." This comes out very tryingly in spiritual trouble. Who among us really "in Christ" has not felt what a loneleying thing spiritual sorrow is—how instantly it sunders us as by a yawning chasm, from the most congenial spirit. None of us who has fought out the great contest, under the shadow of discovered guilt, of conscious sin, of conscious peril, but knows that its secrets are incommunicable, unshareable. In our struggle we retire alone with God; and it were well if even our nearest and dearest invaded not, for the time, our sanctuary, as

* This will be the subject of another of the addresses in the fourth of our series.

we read in the old, old story that is still repeating itself: "So they sat down with him upon the ground seven days and seven nights; and *none spake a word* unto him: *for they saw that his grief was very great,*" (Job ii. 13.) But such thoughtfulness is not common. Our friends *will* gather around us and expostulate, and even argue and contend. They rebuke our "groaning," and flout it, until in our anguish and heart-consciousness that we do not exaggerate, there is pressed from us the bitter cry, "My stroke is **HEAVIER** than my groaning," (Job xxiii. 2.) Eliphazes, and Elihus, and Bildads get about us, take up our stammering, confused, inadvised words. They seek, mean, long to comfort. But, my brothers and sisters who have gone through that, how have we found ourselves wishing them all away—how have we sighed for solitary vigil—how have we in our distress cried out, "*You don't know what I feel—don't know what I need—don't touch what is my burden—*"

don't come within myriad miles of my sorrow. It's not there, or there, the wound bleeds, not there is the pain, not there the doubt, the dread, the contest, the doubleness, the weakness, the impatience, the wilfulness, the exigency, the presentiment. If you could but know how hollow your words, your consolations, are to me—how unreal, how far away your counsels—you would leave me, pity and leave me, and let me in stillness transact with my God in the stead of meeting your miserable loquacity and din!"* Such, I hesitate not to avouch, is the experience of the true Christ-seeking soul in the travail of the "new birth." Again, he reflects the experience of the smitten patriarch. He must exclaim, "I have heard many such things: MISERABLE COMFORTERS ARE YE ALL. Shall vain words have *an end*? or

* I may here fittingly remind the reader of Victor Hugo's exquisite portraiture of Bishop Myriel in his *Les Misérables*. Among many other traits, this was one. "He had the art of sitting down, and *holding his tongue for hours*, by the side of a man who had lost the wife he loved or of a mother bereaved of her child," (c. iv. near end.) *O si sic omnia.*

what emboldeneth thee that thou answerest? *I also could speak as ye do*: if your soul were in my soul's stead, I could heap up words against you," (Job xvi. 2-4.) "Ye are all physicians of no value. O THAT YE WOULD ALTOGETHER HOLD YOUR PEACE," (Job xiii. 4, 5.) Even so. No one so knows another, so understands another, as to be able to speak THEN to his case.* But, my dear friends, I turn your eyes, even if tear-filled, to One who does know you—does understand you—does comprehend you as you really are—does see every element of your anguish and of your need—does catch all your undertones of sadness, your disabling and darkening sorrow—and is gloriously, graciously "able to speak a word to him that is weary." A-weary, tried, crushed, lonely, misunderstood, misconstrued soul,—go to

* Lacordaire expressed this to Montalembert in the mournful and Pascal-like saying: "How powerless is man for his fellow-man! *Of all his miseries this is the deepest.*" (Memoir of Abbé Lacordaire by Count de Montalembert, c. i.) Even our joy is little shareable, of which Solomon had a glimpse, Prov. xiv. 10.

Jesus. Be assured you are no stranger to Him. Be assured He knows you. Be assured His words are not unreal, hollow. Be assured His "consolations" are "not small." Be assured you may cling to Him. To thy "secret chamber," my brother, my sister, in thy sorrow and doubt, and harassment and loneliness. No priestly consecration is needed! No ritual of set words is needed! Out from thy heart send up thy CRY, if thou canst not even to Him utter words. Uncover thy soul's secrets—thy soul's sins—thy soul's sorrows—thy soul's temptations—thy soul's backslidings and failures—thy soul's broken vows—thy soul's falls in face of clearest light—thy soul's uprisings against the very Spirit of God—everything, anything,—carry the promises to the Promiser, and "wrestle" with Him: and though thy deliverance may come, as the morning sometimes comes, with a gray rainy dawn, yet come it shall as He is true and faithful. *Friendless one—unknown and unknowing*

one—far-erring one—prodigal son, daughter, down among the swine-troughs, hungering for pity, yearning to be believed—I tell thee, wherever thou art, thou art not friendless, thou art not unknown. O listen, listen, listen to me, and cheer thee! God loves thee—God's eye is on thee—God in Christ knows thee and all about thee, and He seeks, pleads, waits that you may know Him—that you may turn to Him and live. "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold," (Ps. lxxviii. 13.)*

Thus amid the *caste*, worldly, and, alas! churchly—amid the ignorance of us by those who would comfort us if they could, and the neglect of those who, by a kindly word kindly spoken, could, if they would—amid abounding misunderstanding and misconstruction of character and motive

* For a peculiarly interesting illustration and elucidation of this verse, see "The Basutos; or, Twenty-three Years in South Africa." By the Rev. E. Casalis. (1861. 1 vol.) Page 130.

—amid the blundering guesses at what we need when "the hand of the Almighty is upon us"—amid the sorry formality of stereotype-uttered texts—amid the isolation and hiding through poverty or shame, or enforced retirement, the servant of Christ comes with the "good news," reviving, sustaining, saving news, that upon the throne there is One who, while His omniscient eye looks lovingly toward—as now—our dear widowed Queen in her palace, disdains not the lowliest sufferer on the barest pallet of straw. I proclaim my testimony for the Master: CHRIST FOR ALL THE WORLD—ALL THE WORLD FOR CHRIST. He KNOWS all—HE CLAIMS ALL—and IN HIS NAME I CLAIM ALL FOR HIM. Wherever I go—whomsoever I address—when I have a MAN to speak to, I am free to preach this very gospel of the kingdom. I must regard all as rebels—as wilful sinners—as choosing to perish, who refuse to "seek Him while *He may be found*, to call upon Him while

He is near," (Isa. lv. 6.)* Ay, and I have a word of solemn warning for Christless and still unheeding, unconcerned souls before me, and to all such whom my words may reach. O sirs, my fellow-men, if—as most surely is the case—it be sweetest, tenderest, truest consolation to the Christ-seeking soul, that the Lord Jesus knows him, knows her—if, in the face of all misunderstanding and maligning, the believer can appeal to Him "by honour and dishonour, by evil report and good report: AS DECEIVERS, AND YET TRUE," (2 Cor. vi. 8)—what is the bearing of this knowledge upon the Christ-forsaking, Christ-rejecting, Christ-neglecting sinner? Poor sinner! I warn thee **HE KNOWS YOU TOO.** Your every tremor of conscience—your every sting of moral pain—your stout resolve, to put down

* "NONE PERISH WHO DO THEIR UTMOST TO AVOID CONDEMNATION."—(David Clarkson.) Sermons. Folio. 1696. Page 474. My readers will find it profitable in many ways to turn to the noble sermon of the present reference. There are few such sermons as Clarkson's, and none even by him surpassing this one. See *Prefatory Note*.

these checks, and oscillations, and pressure, as of a mailed hand laid upon you—your skulking in the dark to "do evil"—your deft *equivoque* and contrivances to conceal—your close-fitting mask of profession with conscious heart-enmity—your thoughts and feelings—your desires and lusts—your "idle" profane words—your very self nakeder than to the skin—I tell you Christ knows. I tell you He has followed your every outgoing and incoming. I tell you His eye has marked every winding of your life's labyrinth. I tell you that, seated there in your pew, in this His house, He is looking at you, looking *through* you—recording of you—nothing forgotten—nothing mistaken—nothing "out of Christ" cancelable. Can you, O man! O woman! bring *that* close to your conscience, and still go on neglecting "the great salvation?" Not in wrath—not in judgment—not to condemn—not to destroy will He so *know* you, if you will but cast yourselves upon His love.

He knows you only to pity you—He pities you to spare you—He spares to help you—He helps to fully save you—He saves to sanctify you—He sanctifies to glorify you. But delay, neglect, reject, and you will make, by-and-by, the awful discovery that He who *knows* you, while He is One able, even "mighty" to "save," is also able, mighty to destroy. I speak not my own words, but the words of the Lord: "*There is One lawgiver who is able to save, AND TO DESTROY,*" (James iv. 12.)

Oh, my brethren, I cannot end with so dread a word as destroy. I know judgment is His "strange work"—I know He "DELIGHTETH in mercy"—I know His eye looks out, not for enemies to combat and slay, but for hearts to conquer and win—I ring out, therefore, yet again my watchword, CHRIST FOR ALL THE WORLD: ALL THE WORLD FOR CHRIST. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling

in the greatness of his strength? I that speak in righteousness, MIGHTY TO SAVE." He is "mighty to save" from HIS KNOWLEDGE OF MAN (*d.*)

I affirm that the Lord Jesus Christ is "mighty to save."

II. FROM HIS POWER OVER MAN.



YOU perceive, my friends, that this is an advance in our inquiry. The Lord Jesus, I now observe, has this heart and nature of ours that He so perfectly, so absolutely knows, and all that in any way affects or influences them in His own power. He not only sees and knows all that goes to make that enigma of enigmas, "the evil heart of unbelief," but He has that "evil heart of unbelief" itself, altogether within His divine control. He can remove all stumbling-blocks—He can defeat all opposition—He can overthrow every stronghold—He can step across every barrier-line. As on that hushed Sabbath-eve, He can enter "when

the door is shut." In this the long, lustrous day of His power He can gloriously "*make* a people *willing*." All those fences and battlements which the natural heart rears up against its God fall before Him like the walls of mystic-beleagured Jericho. How is all this? Because He has the soul of man, of which He has omniscient knowledge, in all its mysterious faculties and gifts, in His own hands, to fit and prepare it for receiving Him. He is the framer of the spirit: and consequently can make what changes in it He sovereignly wills. He has the understanding in His grasp, and can with infinite ease render it susceptible and receptive of light; and He can rekindle under the dome of reason the half-quenched lamp of conscience. He has the will, with all its carnality and cleaving to the dust, beneath His divine touch. "Hell and destruction are before the Lord; *how much more then the hearts of the children of men*," (Prov. xv. 11.) Select the mightiest,

grandest, and most irresponsible ruler. Is he above the power of Christ? Let one whose will, whose lightest whim, gave law to untold myriads—a despot absolute—answer. I turn to Prov. xxi. 1—"The king's heart is in the hand of the Lord, as the rivers of water; he turneth it WHITHERSOEVER HE WILL." The mystery of sin is not only unfolded to His eye, but is within His mastery. All that through sin blinds and deceives—all that through sin deludes and degrades—all that through sin governs and crushes the heart of the sinner—is in His hands. Whatever opposes the repentance and conversion of a human soul, be it that of the "chief of sinners," and the "chief of sinners" at the darkening eleventh hour, He can "put out of the way." The Lord our God hath laid help upon One who is "mighty," and adored be His grace and mercy, "mighty TO SAVE." "God hath spoken once, twice have I heard this, that *POWER* belongeth unto God," (Ps. lxii. 11.)

"Thine, O Lord, is the greatness and the POWER," (1 Chron. xxix. 11.) "In thine hands is POWER and might," (ver. 12.) "Touching the Almighty, we cannot find him out: he is EXCELLENT IN POWER," (Job xxxvii. 23.) "Great is our Lord, and of GREAT POWER," (Ps. cxlvii. 5.) I salute you, then, my brethren, with the exultant greeting of the apostle, "Blessed be the God and Father of our Lord and Jesus Christ, who according to his ABUNDANT MERCY hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you WHO ARE KEPT BY THE POWER OF GOD, through faith, unto salvation," (1 Pet. i. 3-5.)

Thus, my friends, from the OMNIPOTENCE OF POWER OVER MAN, the Lord Jesus Christ, according to the necessity of such power in order to save, is "mighty"—even Almighty—"to save."

You see, again, how absolutely this omnipotence of power is demanded in a Saviour, *the* Saviour,—sufficient, all-sufficient, "mighty to save." Seeking, as He does from man, his heart; seeking, as He does, to enter the soul, and to set up His throne there; claiming, as He does, to cleanse and re-erect the desecrated shrine,—it is needful, even essential, that He should have perfect power to remove all obstacles, to overcome all opposition, to take full and rightful possession.

Such we instinctively recognise as qualifications demanded in one "mighty to save." And, my dear friends, how cheering a thing is it to have this blessed gospel to turn to, wherein are written assuring words of this POWER in Christ. "Thou hast given him POWER over ALL flesh, that he should give eternal life to as many as thou hast given him," (John xvii. 2.)

But here, does any one bring up the *problem* of the free choice of man, as in

conflict with the sovereignty and omnipotence of God? My answer is—I ACCEPT THE TWO DOCTRINES; and I believe them to co-exist, and *to be parallel, not conflicting*. I accept them. Why? Because I find them BOTH "written" in the Word of God. Such is my inevitable attitude to all objectors. I must decline to launch out on the shoreless ocean of speculation, whither every attempt at solution must lead. *God has kept the key of the mystery in His own hands*. But the two doctrines are plainly revealed. *My own consciousness* attests the freedom of my choice, spite of the hindrances of sin; attests that, being a believer, I have chosen the Lord, and that yet I never would have done so unless He had ruled and overruled my choice by His Spirit. *My Bible* addresses such a faculty of choosing in me, if invitation, promise, warning, appeal, pleading, threatening, are not to be explained so as to be explained away. *My faith* can trust my God and Saviour with His (gracious) om-

nipotence and sovereignty. *My hope* looks upward in certain expectancy of—not reconciliation, for there is no conflict, but—explanation that will shew harmony. I accept the revelation of the sovereignty and omnipotence of God; and I am sure He can so use these, in relation to my soul's salvation, as to leave my choice inviolate—as to employ, without impinging upon, my faculty of choice—of acceptance or rejection.* It were to ungod my God to find difficulty in believing that. But I have not the shadow of a difficulty—I believe that He who created the mystery and marvel of the human soul—that He who has so dowered it with imperial capacities of thought and aspiration—can and does so bring it into relation to His omnipotence and sovereignty of grace, as to save it in perfect harmony with, alike His own

* "It might be urged," says Abbé Lacordaire, "against the sovereign Creator, that evil would be mightier than good in the freedom which He chose to grant us. He did, nevertheless, choose it, knowing that free-will is the chief good, against which crime cannot prevail, since crime is but a proof of free-will," (as before c. ii.)

and its attributes. What is involved in the opposite? Even this, that, given the problem of His own omnipotence and sovereignty to be at once absolute and in harmony with the free choice of man—given the accomplishment of His will through the contingent yes or no of man, the All-wise God is unable to solve that, unable to secure this. From such a conclusion, sound philosophy, true science, and a reverent Christianity recoil in horror.* What then? The believer accredits the double revelation, *seeks no reasons where God has given none*, and waits, "nothing doubting," the key above.

* Very much bold and remarkable thinking on the truths presented above will be found in a little-known American book, by Experience Mayhew, entitled "Grace Defended in a Modest Plea for an Important Truth; namely, that the offer of Salvation made to Sinners in the Gospel comprises in it an offer of the Grace given in Regeneration, and shewing the consistency of this Truth with the Free and Sovereign Grace of God in the whole work of Man's Salvation—In which the Doctrine of Original Sin and Human Impotence, the object and extent of Redemption, the nature of Regeneration, the difference between Common and Special Grace, the nature of Justifying Faith, and other important points, are considered and cleared." (Boston, 8vo, 1744.)

" . . . The hand of One
Who took the guilt that bound me long,
And put it on His only Son,
Can never do my soul a wrong," *

But looking deeper into this PARALLELISM of the omnipotence and sovereignty of God and the free choice of man,—looking at what I am now enforcing, viz., that the Lord Jesus Christ has this heart of ours, and all that in any way affects or influences it, in His own power,—does any one, in right earnest, and as a thing of real soul-anxiety, return upon the wondrous words cited from John, "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him"—I say, does any one return upon these amazing words, and ask, Who are the many given to Christ? Then, blessed be God, my answer needeth not to be with an "uncertain sound,"—needeth not to be hesitant, as though unrevealed or half revealed. My answer is—EVERY ONE WHO

* "Night-Cry to God," in "Blossoms in the Shade." 1863. Strahan. 18mo.

WILL ACCEPT HIM ON HIS OWN GRACIOUS TERMS AS A SAVIOUR: CHRIST FOR ALL THE WORLD — ALL THE WORLD FOR CHRIST. Nothing less, nothing else than that, have I to claim and proclaim for Him. I grant that, as a problem of metaphysics, as a speculative question, taking to "intermeddle" with matters "too high" for human ken, this matter may be, nay has been, darkened into very bewilderment and terror. But my answer "shuns profane and *vain* babblings, and oppositions of science, falsely so called." Once more, I am willing to leave "secret things" with my God and Father; I am willing to trust Him with election, predestination, foreordination, and all the other mysteries of our faith. REPROBATION, DECREED BY GOD = ELECTION OR SELECTION TO ETERNAL DEATH—NEITHER AS WORD NOR THING, DO I FIND IN ALL THE BIBLE. That is to say, *non*-elect in any other sense than men who choose, *self-choose* to perish, by rejecting a provided

and pressed salvation, I know not. I know the God I have given my soul to; and when I also know that it is the Lord, whom I know as holy, righteous, merciful, gracious, loving, who "calls," "purposes," "foreknows," "predestinates," "justifies," "glorifies," — NOT a Being of whom I have been told nothing, after whom I have to dimly grope, as in blank midnight darkness,—I can and do, without reserve, leave it confidently to Him to "unseal," in His own good time, the "deep things," and in trustful calm, read the mighty words of the great apostle, every "jot and tittle" of which I believe as I believe my own existence: "We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them

he also justified: and whom he justified, them he also glorified," (Rom. viii. 28-30.) I know who the "He" is in these profoundest of even Bible words. I know it is my Father, says the believer, who "spared not his own Son, but delivered him up for us all," (ver. 32.)

"Her faith is fixt and cannot move,
She darkly feels Him great and wise,
She dwells on Him with faithful eyes,
I cannot understand: I love."*

I cannot solve the humanly insoluble. I cannot harmonise predestination and contingency, the DOGMAS of the Book of God, any more than the highest philosophy can, the DOGMAS of the book of Nature,—most real yet all inscrutable facts, of which no

* Tennyson, *In Memoriam*, xcvi. I would observe here, with reference to the word "*under-stand*," that in our higher and present knowing, we must *stand under*, apprehend but not comprehend. Not until we get *above*, may we hope to adequately comprehend. The etymology of the word mystery, *μῦεῖν τὸ στόμα*—*to shut the mouth*—I may here remark, is very suggestive of its meaning, in relation equally to God who imparts, and to man who receives, truth. One has the idea *actualised* while standing beneath the dome of St Peter's, Rome, or the Spire of Strasburg, or the Towers of Milan, more than even under the sky or couched at the base of Mont Blanc.

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account is rendered, and that hold their secret in the face of subtlest interrogation. I cannot solve these problems: BUT GOD CAN. "I know not now, but I shall know hereafter," (John xiii. 7.)*

"Father! THY WILL be done—
Thy will that doth intend
My likeness to Thy Son,
How can it me offend?
Thy will be done.

* I gladly here appropriate another gem from *Les Misérables*. Speaking of the saintly Bishop Myriel, or Monseigneur Welcome, Hugo says—" 'Love one another,' he declared to be complete; he wished for nothing more, and that was his entire doctrine." . . . "He consequently shut himself up in it, lived in it, was absolutely satisfied with it, leaving on one side those prodigious questions which attract and terrify, the unfathomable perspectives of the abstract, the precipices of metaphysics, all those depths which for the apostle converge in God, for the atheist in nothingness: destiny, good and evil, the war of being against being, human consciousness, the passive somnambulism of the animal, transformation through death, the recapitulation of existences which the grave contains, the incomprehensible grafting of successive loves on the enduring *Me*, essence, substance, the *Nil* and *Ens* nature, liberty, necessity; in a word, he avoided all the gloomy precipices over which the gigantic archangels of the human mind bend, the formidable abysses which Lucretius, Manou, St Paul, and Dante contemplate with that flashing eye which seems, in regarding Infinity, to make stars sparkle in it. Monseigneur Welcome was simply a man who accepted mysterious questions without scrutinising, disturbing, or troubling his own mind, and who had in his soul
■ great respect for the shadow," (cxiv. end.)

"MIGHTY TO SAVE." 85

"Father ! Thy will be done—
Thou that didst will to save
The world, and for its sake
Thy Son to judgment gave,
Thy will be done !

"Father ! Thy will be done—
Surely a child of dust
May rest in such control,
And say, with perfect trust,
Thy will be done !"

Even so :—For THE PRESENT, as He has appointed, the child of God is willing to "walk by faith, not by sight"—he reposes IN THE REVEALED AND MANIFESTED CHARACTER OF THE GOD with whom he has to do, and rests assured that whatever He does, by the mere fact that He does it, must accord with His holiness and righteousness, love and mercy, *and with His own explicit, unreserved, and unreserving commandment laid upon the servant of Christ* to "preach the Gospel," to offer a free salvation by Jesus Christ "to every creature." My dear friends, I must ever hold, and ask you to hold, that it is upon this last we are to take our stand. "THE

* From "Blossoms in the Shade," as before, pp. 24-26.

SECRET THINGS BELONG UNTO THE LORD OUR GOD: BUT THOSE THINGS WHICH ARE REVEALED BELONG UNTO US AND TO OUR CHILDREN FOR EVER, that we may do all the words of the law," (Deut. xxix. 29.) What then? We turn to the Word, and we find invitation without limit, welcome without exception, warning universal as sin, expostulation and remonstrance passing into entreaty, words into tears, tears into the "red rain" of Gethsemane, over perishing men, who "will not come" unto Jesus. We find historic facts, incidents in human lives, type, symbol, parable, miracle, argument, barbed with the one great, even impassioned averment, that upon every one that is lost must for ever and for ever rest the guilt of SELF-DESTRUCTION. Such is the revelation of the "purpose" of the Lord God; upon such revelation is based the "ministry of reconciliation," that calls, beseeches, pleads with man the wide world over to be "reconciled" and saved. I might and should tremble, as I said a little

ago, and as I feel I can't too strongly iterate and reiterate—to leave predestination, election, foreordination, substitution, in the hands of a "strange God." I could not but hesitate, if the God I adored were a dreadful and inarticulate, fetichistic God, and did He predestinate, elect, foreordain. But *as it is*, "I KNOW IN WHOM I BELIEVE;" and I am confident that His so transcendent and wondrous DOGMAS are my security, not my danger—my safety, not my snare—my very salvation. I know, too, that the foundation doctrine of, CHRIST, THE SUBSTITUTE FOR THE ELECT ONLY, contradicts not, but covers as with a broad shield the other blessed verity, of the assured salvation of every sinner *honestly willing and wishful to be saved*,—ALL SUCH being of the "great multitude," the "many" who are to SATISFY and RECOMPENSE Jesus. (Cf. Acts xvii. 30, with Rev. xxii. 14 and 17.)

I look upon this earth in which I live. I find it grasped and girded by God's all-embracing laws, as of gravitation, of the

ebb and flow of the tides, of light, of the procession of the seasons—all utterly and absolutely beyond my control. They reach above, beneath, around, within me; I cannot touch them. There they are; unalterable, unswerving, necessitated; in its profoundest sense predestinated. And what is the issue of obedience to these laws? *Happiness in the measure of such obedience.* Is that no revelation of the character of the God of the universe? No revelation! I could shut my Bible, and from creation, from the meanest flower that blows up to the stars that hang like lamps before the great white throne, find infinite proofs that my God is also my Father. Exactly so; I cannot tell how free will, choice, contingency, accord with predestination, election, foreordination, substitution. I do not feel that I am called upon to do so. But as we have seen, our own consciousness attests the former, while the Word of God recognises and addresses them, recognises and addresses man as free to think, feel, will,

choose, reject. Equally does the Word of God affirm the latter. I therefore accept them also, and can defer knowing how the All-wise harmonises them, until He is pleased to reveal them to me. Nay more, I have deepest belief that even as the physical world is grasped and girded by its great laws, so must the other and grander world of mind have underneath it, like the granite base of the "everlasting hills," above it, like the dome of the sky, kindred laws. THESE LAWS I RECOGNISE AND ACCEPT IN PREDESTINATION, ELECTION, FOREORDINATION, SUBSTITUTION. Remove the law of gravitation, and many a fair star "flaming on the forehead of the sky," yea, the big sun and the whole stupendous universe, should rush to ruin, and wander off from the throne of God. Similarly I believe, remove the law of predestination, and you snap the many-linked chain that binds man to God. And just as I have the power to violate God's great laws, to my destruction; so may I His

laws in the plan of redemption, equally to my destruction. Obey His laws physical, and until the appointed hour I live. Obey His laws spiritual; accept "eternal life" according to His predestinated way, even in and from God the Son, as offered in the gospel—and I am saved. Such is my message. I am not to keep my Father at arm's length; I am not to doubt, suspect Him; doubt, suspect the reality of the charge given me as a sinner—given me as His servant—because of any speculations and presently insoluble problems of harmony as between divine election and human choice, substitution and personal acceptance. He has wisdom to reconcile all the complexities and *apparent* irreconcilablenesses; and the believer trusts Him.

"Strong Son of God, immortal Love,
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove."*

Thus, taking a stand UPON THE REVEALED AND MANIFESTED CHARACTER OF GOD; thus leaving in His hands—Oh they

* Tennyson. *In Memoriam. Poem.*

are the hands that were pierced by the nails!—the vast "SECRET THINGS," I lay hold of the mission and commission given me as a minister of the gospel, "to preach the gospel TO EVERY CREATURE," to be an ambassador of the cross wherever I find a man. Therefore is it that, unfalteringly, unhesitatingly, I give my answer to the question, "Who are the many given to Christ?" which is even this, EVERY ONE WHO WILL ACCEPT CHRIST ON HIS OWN GRACIOUS TERMS.* I hold up the words

* Sibbes, who will not be suspected of having been anti-Calvinistic, exactly expresses my view in these words:—"Christ loves some with a special, superabundant, and peculiar love; for Christ, when He suffered upon the cross, looked with a particular eye of His love, UPON ALL THAT SHOULD BELIEVE IN HIM," ("Salvation Applied,"—Works edited by me, vol. v., page 387.) Again,—“But put the case, I be not one that Christ redeemed and God elected. Away with disputing and fall to obey. Put this question out of question, by believing and obeying. Come in and stoop unto Christ, and then it will appear that thou art one that Christ died for; FOR HE GIVES HIMSELF FOR ALL THAT BELIEVE IN HIM," (*Ibid.*, p. 403.) Once more,—“The Word saith that Christ gave Himself FOR ALL BELIEVERS; now I know I do believe," (*Ibid.*, p. 404.) Finally, the magnificent *Te Deum* of the Book of Common Prayer of the Church of England has a priceless statement of what I take to be the truth in this vital matter. I rejoice to think that the words form part of the daily service—"When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers."

as a silver lamp, to stream light over the glorious delineation of the Lord Jesus as "mighty to save." I ring out again and yet again on the ground of it my watchword, and demand in His name, CHRIST FOR ALL THE WORLD; ALL THE WORLD FOR CHRIST. I accept the symbol, which none can look upon without emotion, of the Churches of the Continent—a globe and the cross covering it all, blood-red upon a black ground. I claim all *for* Him; I summon all *to* Him.

Why, my dear friends, should we act otherwise? I can drink of the clear cold spring, and be refreshed, though I may not hope to pierce the awful foundation of granite from whence it comes gushing up. I can take of the grain of the tawny sheaves, or of the laden vine, though I cannot tell how the unconscious root and fibres select, elect—never mistaking—out of a common soil that which shall produce their specific fruit. I can rejoice in the shining sun, and fan my cheek with the

breathing wind, though I am ignorant as an infant of the great palace of light, and "know not whence the wind cometh, nor whither it goeth." Even so; I stoop my parched lips to the "living water," and I rise revived; and I know nor man nor woman who ever sought to do so and was hindered. I am content with that. I will know the deep foundation whence it comes in due time. I take the "bread of life," I drink of the sacramental cup; and the peace within my heart assures me I am a welcome guest; and again I know nor man nor woman who ever has truthfully sought so to "remember" Christ, and been hindered or unblessed. I am content with that. I will know one day how it came about that with a universal offer and universal provision the lost came not. I am sure the guilt and blame will be their own, not God's. I walk in the light of the Sun of righteousness. I find my heart opened to the breathing, quickening, sanctifying Spirit; and once more,

I know nor man nor woman who ever went forth beneath the healing beams, or waited in the use of means for the Spirit, and went unvisited. I am content with that. I will know up yonder how others waited not ; and how contrariwise all the redeemed were moved, inclined, enabled ; how in sovereign mercy the saved were visited of the Spirit and "made willing." I can confide all—all—all to my God, the God and Father of my Lord and Saviour Jesus Christ.

Such, brethren, is the way of dealing with the great *dogmas* of predestination and election, foreordination and substitution, which I am anxious you should follow. Were we acquainted with their relations and inter-relations, alike to God and to the salvation of men, their harmony would be an easy matter. *But we hold not now the key to them.* Therefore, simply accepting them, and unreservedly confiding in God, I turn your gaze from them to what is "clearly revealed ;" and nothing is so revealed if this be not, that God has

ALL-WILL to NO human being in the universe who will turn to Him in His Son, —that He will have ALL MEN to be saved —that, in a far profounder sense than can be affirmed of the merely earthly relationship, He is the Father of the whole human family, joying in their joy and grieving ("suffering-long," *long-suffering*) in their grief, ay, moved with a more awful than human anguish in the sight of His lost children straying away from Him and perishing; while God the Holy Spirit, in magnanimous patience, waits to give that faith which turns the soul to Him. Yet again therefore I lift up my watchword, CHRIST FOR ALL THE WORLD; ALL THE WORLD FOR CHRIST. May it be given to you and me increasingly to transact with Christ Himself as the unseen but all-seeing; to rejoice in His KNOWLEDGE absolute to understand, and POWER incontrollable to execute, whatever we need. I pray God that He may be pleased to grant unto us a verification of the prayer of Paul, (Eph. i.

17-19,) "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation for the acknowledgment of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints, and what is THE EXCEEDING GREATNESS OF HIS POWER to us-ward who believe."* Oh! with such saving power manifested toward and in ourselves, may we not well blush that ever for a moment we should have despaired either of our own soul's case, or of any other human being still alive! (e)

And now, my friends, as I observed with reference to the OMNISCIENCE of the KNOWLEDGE of Christ, that it was a delightful

* I should have liked to have worked out this other thought concerning the exercise of the power of Christ as different from ours. I may take a child, and by my power strike him, break his very back, and still gain not my end. Christ "*makes*" the child "*willing*." Christ's power is not *force* merely. Again, I may place a child on his little stool beside me—I may impart knowledge, I may fully inform him on all that concerns his soul; yet make no change. But when Christ imparts knowledge, it is operative. My readers may carry this out.

and sustaining thought, that in coming to Jesus as our Saviour we come to One to whom we are no strangers, to One who **KNOWS** us, so I would make the same remark in relation to the **OMNIPOTENCE OF HIS POWER.**

My fellow-believers, amid all your exercises of spirit, your hesitations, your dreads, your fainting and failing, even grievous falling, remember who is on your side, and on whose side you are, through grace. Let the great Adversary accuse—send him to Christ. Let the Law condemn—plead the shed blood. Let conscience alarm—turn its eye to the cross. Let obstacles high as heaven, deep as hell, barriers massive as the gates of the pit, block and bar the way to the mercy-seat—cast yourselves on the infinite power of Christ. Realise—and take the peace, the joy, the consolation of it—that nothing, absolutely nothing, can interpose between the omnipotence of the Lord Jesus Christ and the salvation of **WHOSOEVER** cometh unto Him.

Oh, my brethren, if I and you would but confront all that seeks to come between us and salvation by Christ with such considerations as these, we should find out that what, in our anguish, we take to be threatening, barring, and debarring mountain-ranges, carrying storms and lightnings in their peaks, are but mist-clouds, that need only to be shone upon by Him who is "mighty to save," to melt away in silver-sheening rain. If only we would fetch all our difficulties and oppositions to Him, to be dealt with by His power, we should find His promise gloriously true, "Him that cometh to me I will in NO WISE cast out," (John vi. 37.)

The accuser of the brethren knows that. He has sent out into the world, has interwoven into the creeds of churches many very awful lies, and has found interpreters within the house of God. He has gotten men to designate God the Holy Spirit as an influence, not a person, a thing, not *supreme* God. He has persuaded others

that the man Christ Jesus is merely man the Christ ; a man of the loftiest and beautifullest type, but no more. He has sought to tear out of the Bible its most "healing leaves," as unhistoric and unreal. He has flung perplexity and misleading mirage of ritualism over numerous of the doctrines of the gospel. He has found advocates for no creeds, no confessions, who would sneer away the good name of their framers,

"Those whom, to our grateful knowledge,
The ages reverently hand down—
Whose tasks they wrought were tasks Titanic ;
With strength proportion'd to their need ;
With mighty sweep of line and plummet
Laying the basis of our creed."*

All that, he and his have done, and worse ; but he never has adventured this so hideous lie, that down among the tossing, quenchless fires, he has one solitary soul THAT HAD FLED TO JESUS. No ; he has not dared a mendacity so tremendous. His grand endeavour is to keep back from the shed blood—to hinder from going to

* "Passion-Flowers," by Mrs Julia Howe. ΘΕΟΣ, p. 125.
(Third Edition, 1854.)

Christ. Once at the cross—once within "the door"—once clasped by the wounded hands—once hidden in the "clefts of the rock"—he knows well no power of earth or hell can reach the escaped sinner. Hence my watchword of to-day, my good news, of CHRIST FOR ALL THE WORLD; ALL THE WORLD FOR CHRIST. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, MIGHTY TO SAVE." He is "mighty to save," from HIS POWER OVER MAN (*f*) (*g*.)

At this point I would look back with you upon our inquiry thus far; and then we shall be better able to prosecute it.

We have seen that the Lord Jesus is OMNISCIENT IN KNOWLEDGE OF MAN. But it had been possible to have had this knowledge without POWER. We have seen that he is OMNIPOTENT IN POWER OVER MAN, and over all that in any way

affects or influences him. But it had been possible to have possessed power without KNOWLEDGE. Combining the two—KNOWLEDGE WITH POWER—observe, man might have been none the better. Let us illustrate these three things:—

1. *It is possible to have knowledge without power.* Few of us live long, my friends, without experience of this. How, over and over, have we fullest knowledge of what is needed, while, at the same time, we cannot help. I take a single case. I lead you to the dying chamber of your loved and loving. I take my stand with you there, beside the death-bed where *she* lies—

. "Beauteous
As consumption just before she's christen'd death."*

You *know*—you see life's lamp is flickering in its socket, as a candle before the flaring wind; you *know*—you see life's fountain is ebbing out, drop by drop; you *know*—you see the dear, dear face is

* T. Lovell Beddoes. (Poems, i. 118.)

changing. (*How it does change!*) Amid the difficult and laboured breathing, you draw near with softest footfall, and gently clasp the thin, pallid, blue-veined hand—wipe the damp forehead—silently interrogate the fading eye. Alas! alas! the "right hand" has "forgotten its cunning," and cannot return the faintest answering pressure—the eye, so quick and loving once, is dim to even "the old familiar faces"—

"We sadly watch the close of all,
Life balanced on a breath;
We see upon the features fall
The awful shade of death."*

The old tragic story is being-repeated: "the silver cord is loosing, the golden bowl breaking, the pitcher breaking at the fountain, the wheel breaking at the cistern." You know—you see all that; and yet you can only gaze, with wet eyes, your heart in your throat—helpless to help. You *know* that mother, sister, "little one,"

* "The Vision of Prophecy, and other Poems." By James D. Burns, M.A. Second Edition, 1858. P. 223.

is in the dark valley, and you would fain leave not alone; but you cannot take so much as one lingering, hindering step. *Human power* fails here. Who among us has not felt his infinite weakness in such extremity? I know you would have laid yourselves gladly down—filled their coffin—bereaved ones, to have spared them. But no! "There is no man that hath *power* over the spirit; neither hath he power in the day of death: and there is no discharge," (Eccles. viii. 8.) "None of them can by any means redeem his brother, nor give to God a ransom for him, that he should still live for ever, *and not see corruption*," (Ps. xlix. 7.) And so with all our *knowledge* we see our little one lie down like a "*wee*" wearied lamb on Jordan's banks—to die; see mother, brother, sister reaved away; see tender ties sundered; see gray heads vacating the "old arm-chair;" miss the cooing of pleasant voices, and the pattering bicker of tiny feet.

I forbear enlargement, for fear my words may perchance pierce some heart, stricken and bleeding; but enough has been said to shew that it is possible *to have knowledge without power.*

2. *It is possible to have power without knowledge.* Half the world's woes—at least, I am sure, half the woes of the children of God, within THE CHURCH—are traceable to ignorance of them by the other half. Oh, it is because the bleeding hearts—the bowed-down heads—the weary watchers—the pinched and pained ones—the tempted, forsaken, solitary, overwhelmed ones, are not known, that so many go unhelped. I explain; far be it from me to extenuate. I explain; I know that it brought terrible accusation upon the shepherds of Israel, that they did not "SEARCH OUT" the "sheep" of THE SHEPHERD'S "flock," (Ezek. xxxiv. 8, 11.) I explain; I do not vindicate: I know that "want of *thought*" breaks perhaps as many hearts as "want of *heart*."

I explain, not defend : I know that "they CONSIDERED not," are very awful words in the mouth of God. Still I state a fact which every-day experience confirms. The poet writes out his "Song of the Shirt," or a noble woman sends out a pleading cry, "Haste to the Rescue," and the nation's heart is touched. Thousands and tens of thousands who never had dreamed, suspected such woes, respond with willing hands, and loving hearts, and sisterly words; and sunlight is carried into many an erewhile deep-shadowed home, and relief to hearts well-nigh broken, (*h.*) Oh, guilt lies on the Church of Christ, in its ministers and membership, in letting so much power, waiting to be used, go unused, waste itself outside **THE CHURCH!** Think you, my friends, that with the **POWER** within the Church of Christ to help, bless, ease, so much misery, anguish, outward and inward, physical and spiritual, ought to exist?

"I love no peace which is not fellowship,
And which includes not mercy. . . .
. . . . a Peace which sits
Beside the hearth, in self-commended mood,
And takes no thought how wind and rain, by fits,
Are howling, out of doors, against the good.
. . . . What! your Peace admits
Of outside anguish while it sits at home."

Be it ours, my friends, to seek after others' peace; be it ours, within our several spheres, wider and narrower, to "search out," to *know* the help needed, that the fearful anomaly of power unused, unsought, may not cry to Heaven. It is possible to *have power without knowledge, (i.)*

3. *It is possible to have both knowledge and power in vain.* I know not that I can better, and I feel that I cannot more touchingly illustrate this, than by a fact concerning that good and true soldier of Jesus Christ, Hedley Vicars. A friend of his told lately to an auditory in London, that his wound was not a mortal one. It was one well *known*, and over which a surgeon has perfect *power*. And yet "he died." Why? Because, in the hurry and *tumult of that terrible morning*, on the

gray heights of the Crimea, the regiment of Hedley Vicars was carried far from the tents that held the supplies. There was no bandage with which to tie the bleeding artery; and, ere they reached the store-tents, the Christian soldier was no more. He bled to death. If, said his friend, with the pathos of true affection, "If there had been a bandage—if the tents of supplies had been half-a-mile nearer, Hedley Vicars might have been alive to-day." It needeth not, my friends, that I "adorn this tale" of war. I leave it alone in its beautiful simplicity. You have anticipated its application. Knowledge of the wound was of no avail: power over the wound was of no avail. Knowledge *and* power, in the absence of the bandage, in the distance from the supplies, were of no avail. So that you perceive it holds that it is possible *to have both knowledge and power in vain.*

I am thus brought to consider the next qualification of the Lord Jesus Christ as "mighty to save." He has omniscience

in knowledge of man; He has omnipotence in power over man, and over all that in any way affects or influences him. I now affirm that the Lord Jesus is "mighty to save."

III. FROM HIS SUPPLIES FOR MAN.



HAD occasion, in a former discourse, my dear friends, to shew you, with fulness of illustration and enforcement, the infinite provision in Christ for every need of man.* I will therefore be more brief *now*. And yet so inexhaustible are His supplies, so perfect is their adaptation to all our necessities, before conversion, in conversion, after conversion, that I may find myself extending, though not repeating.

What then are the great NEEDS of man in relation to the Lord Jesus Christ? I think, regarding them broadly and gene-

* From 1 John iii. 8, which will be subsequently published. Cf. "Prefatory Note" to "The Prince of Light and the Prince of Darkness in Conflict."

rally, they may be classified under *outward* and *inward*.

(1.) OUTWARD : When a sinner is awakened to a sense of his condition, as before God, he has an awful discovery of the law of his God "condemning" him. "The handwriting of *condemnation*" flashes out as of old did the mystic handwriting on the palace-wall of Babylon : and nor seer nor astrologer, nor any, can shut it out. What says the Lord Jesus ? Has He no supply to still the tremors of conscience as it stares at that so terrible sentence and penalty ? My fellow-man, behold the "handwriting of *condemnation*" a torn and tattered thing by the nails of the cross. Listen—"You, being DEAD in your sins and the uncircumcision of your flesh, hath he *quickened* together with Christ, having forgiven you [= *given for*] all trespasses ; BLOTTING OUT the *handwriting* of ordinances that was *against us*, which was contrary to us, and took it out of the way, NAILING it to his cross,"

(Col. ii. 13, 14.) Cheer thee then, brother, sister, *whoever* you be; turn eye of faith, heart of love, hand of hope, to the uplifted cross. Let the transfiguring and transforming vision in unto your soul: and even as you gaze there will come peace. What! You are a miserable, perishing sinner! Well! The cross is for you, and you are for the cross. Christ is for you, and you are for Christ. "The handwriting" is *nailed* for you. Nay, look not down upon thyself—look away—look up—up—up. You know how serpent-bitten Israel were charged. "Whosoever" turned dimmest, faintest, dyingest eye to the "brazen serpent" lived. They were "bitten"—they were poison-stung—they were bleeding to death—it was true their very heart's-blood was welling out on the sands. But still the command was, "Look and live." Had they kept looking down at their out-flowing blood, their out-passing life, they had assuredly died. And *so, sinner! man! woman! keep gazing*

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upon yourself—your guilt—your sin—your defilement, and you will inevitably perish. The “condemnation” of the “handwriting” will come upon you. But why so look down when the cry is for very life, “Look up!”—“Handwriting of *condemnation*!” Tush! It is “nailed” to the cross! There, it is as impotent to condemn you as was the impaled, fangless, poisonless, dead serpent of brass to sting. Cheer thee, then, cheer thee. “There is therefore *NOW* no CONDEMNATION to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death,” (Rom. viii. 1,) (j.)

(2.) INWARD.—After a sinner has fled for “refuge” to “lay hold of the hope” set before him in the gospel, even to the very close of his pilgrimage, he is made to groan under the sad revelation within him of remaining sin. To the end we are sin-

ners. In glory we shall still be "sinners saved." Such has been the experience of the children of God in all ages. Abraham saw himself, after long years of holy walking with his covenant-God, to be only "dust," less than dust, the very refuse of dust, "ashes," (Gen. xviii. 27.) Of the meek and "faithful" Moses, it "is written" he "spake unadvisedly with his lips," (Ps. cvi. 33.) Many and many is the dolorous cry of penitence of the "man according to God's own heart." It is no heart-hardened reprobate, but a man of whom the verdict of the Lord was, after sweeping with omniscient eye over all the myriads of mankind—"There is not one like him in all the earth," who piteously abases himself and exclaims, "I abhor myself, and repent in dust and ashes." Daniel, the most stainless and "perfect," of all the worthies of the Bible, excludes not himself in his "confessions before the Lord." We read—"I was speaking, and praying, and confessing *my* sins and

the sin of my people," (Dan. ix. 20.) And think of that cry of anguish, liker the wail of a lost spirit from the pit than a human cry from earth. "O wretched man that I am! who shall deliver me from this body of death?" * (Rom. vii. 24.) It came from the white-haired Paul when, out of heaven, there was not a purer, holier saint below. It is no "strange thing," therefore, that has happened to us when, bowing at the all-revealing throne of light, confronting ourselves with the immaculate standard, we find sin still abiding within us, mingling its monotone of jar in the psalm of our life—flinging its dark shadow across our hope—fermenting with fœtid leaven in the "grace" given us—balefully "growing up" in lusts and desires of the earth earthly, of the devil devilish. But are we

* This question, with its relieving answer in ver. 25, will form the text of one of the addresses in my fourth volume. As I quote it above, though perhaps it ought never to be quoted in disjunction from ver. 25, it might be a lost soul's wail: never, never in its source, nor in its answer.

to despair and go away from Christ because of remaining indwelling sin? Has Christ no supply for this so awful need? My fellow-man, behold! in the place of the "handwriting of condemnation"—in the stead of the blurred legend of the death-sentence, another—"THE BLOOD OF JESUS CHRIST, THE SON OF GOD, CLEANSETH US FROM ALL SIN," (1 John i. 7.) Cheer thee, then, brother, sister, again, whoever you be. Resist the accuser with these glorious words! He will make sin, your sin, to be *nothing* before you do it; and when you have done it, how he dilates and exaggerates it, "if it were possible," to drive you to despair! Fling his lie in his teeth: acknowledge your sin, but refuse to accredit his Christ-dishonouring whisper that you have sinned away the Spirit—sinned beyond God's mercy. To the blood, to the "shed blood," WHOEVER you be. There you will find a present Saviour. Listen once more—"Come *now*, [not an instant's delay!] and let us

reason, [God in Christ and thee, my brother, my sister! not conscience and thee, not the devil and thee, else you will be reasoned to absolute hopelessness,] let us reason *together*, [mind that! not apart—not alone—not away from God, but like a child at His knee,] saith the Lord: Though your sins be as scarlet, [weigh that word "scarlet," *murder-stains!*] they shall be as white as snow: *though they be* [mark! God wishes you to come in your true character, as a sinner. You *are* a sinner: but though you be a sinner, there is cleansing] red like crimson, they shall be as wool." [*Without*, white as snow. But then, let snow melt in the hand, and it is found to be gray, brackish. Therefore, *within* white also, white as wool.] Even so, my dear friends, in all our discoveries of yet remaining sin, we must place ourselves in realising prayer beneath the sprinkling, flowing, overflowing blood. What! Thou findest it so every day! Well! Every day turn to the "shed

blood." You find "remaining sin" every day. Did you not expect that? Think a moment. The Lord has made provision for the sad discovery. He who has told us "daily" to ask our "daily bread," immediately adds as another *daily* petition, "Forgive us our sins." Be it yours, therefore, my brethren, whether in *outward* or *inward* need, to turn for supply unto the Lord Jesus. In Him is infinite fulness.

Having thus glanced at the more broad and general aspects of the supply in the Lord Jesus for all our needs, I would now look at details.

I observe, then, that a sinner needs—
1. Light; 2. Revelation of God; 3. Of the heart of God; 4. Life; 5. The Holy Spirit.

1. *Light*. When the great apostle of the Gentiles describes the "progress" of the "pilgrim" in his Second Epistle to the Corinthians, he starts with this; and indeed the most cursory reader must ob-

serve that Christ, as "Light," is a favourite figure with Paul. He seems ever to recall "the light above the brightness of the sun," (Acts xxvi. 13.) "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give *the light* of the knowledge of the glory of God in the face of Jesus Christ," (2 Cor. iv. 6.) That little world, the human heart, like the vaster globe we inhabit, when it is created anew, emerges out of darkness. Now, who so fitted as Jesus to supply this light? "I am the light of the world," were His amazing words; "he that followeth me shall not *walk in darkness*, but shall have the light of life," (John viii. 12.) He was the Day-star, the "bright and morning Star" of a darkened world. He is the Sun of righteousness.

2. *Revelation of God.* Light is a metaphorical term. It symbolises discoveries made to the soul. It expresses the imparting of knowledge, revelation, and bestowment of purity, of favour, of joy, of

glory, and these in relation to God. We need to know God, we need to be "like God." Now, again, who so fitted as the Lord Jesus to give us knowledge, and specially knowledge of our God? He could and did say, "As the Father knoweth me, even so know I the Father," (John x. 13.) And you remember that cry wrung from His heart, as He thought of the misconstructions and ignorance of His Father, "O righteous Father, the world hath not *known* thee, but I have known thee," (John xvii. 25.) Take any attribute, any grace of God, and Christ is the Revealer of it.

"Thy thoughts are love, and Jesus is
The living voice they find;
His lové LIGHTS UP THE VAST ABYSS
OF THE ETERNAL MIND." *

3. *Revelation of the heart of God.* I could conceive no more terrible thing for a poor sinner, than to have God discovered to him as infinitely holy, pure, just, righteous—as a revelation of character merely.

* James D. Burns, as before, p. 275.

For example, what a tremendous text were ours without the last two words! Read—"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, MIGHTY —." How should we cower and tremble before so dread a Being; how should the very knowledge of His attributes appal us! A sinner, therefore, needs to know what His feeling towards sinful creatures such as himself is. And blessed, blessed be God, —the grace of God, the love of God, the mercy of God, the long-suffering patience of God, the yearning pity of God, have been revealed. By whom? By Jesus. "The grace of God, that bringeth salvation, hath appeared to all men," (Tit. ii. 11.) Who so fitted as Jesus to "reveal" that grace? Lying in the bosom of His Father from all eternity, He has felt the throbbings of His heart of love toward a perishing world.

4. *Life.* If anything be plain in the Word of God it is this, that to conversion every one of us needs life. We are all dead—twice dead. Unconverted man! Christless woman! I tell you, you are dead. To the eye of God, to the pitying eye of angels, to the dreadful exultation of devils, your soul lies dead, putrid in your body: your body a fair coffin for your dead soul. Oh if God were to hurry you to your burial, as we must our best-beloved dead to the grave, how long since had you been gone! And yet a dead soul sends up an effluvium toward God, compared with which that of a plague-stricken corpse is incense. My fellow-man, be awakened! be alarmed! Dead! dead! dead! You stand in awful need of life. And who so fitted as Jesus to supply this life? What "is written?" "As the Father hath life in himself, so hath he given the Son life in himself," (John v. 26.) And you remember how Peter hurled on the Pentecostal multitude the thrilling accusation,

"Ye killed the Prince of *life*." And yet again men ask, "What is eternal life?" and God points to His Son, and answers, "There is the eternal life manifested," (Cf. 1 John i. 3.)

5. *The Holy Spirit*. I need not to prove this need of man. Neither do I need to prove that He is the "gift" of Christ. Without THE SPIRIT, all is vain.*

I have thus indicated in detail a few of those things that man requires, and all of which, in infinite and absolute possession, the Lord Jesus holds. Mark the expression—in infinite and absolute possession. The saints on earth and in glory have fulness of all these blessings; ascending higher, angel and the archangel have inexpressible fulness of wisdom, strength, holiness. But they have all, as derived from Christ. "That which He giveth them, they gather." They cannot bestow, cannot impart it. Very different, stupendously different, is it with Jesus. All is His own, to commu-

* See footnote, p. 108.

nicate to whomsoever and as soever He pleaseth. Light, wisdom, grace, life, the Holy Spirit—to shadow out the distinction by a figure,—fill the bosom of Jesus, as the ocean fills its majestic bed—self-containing, self-contained. They fill all creatures, the loftiest, as the water fills the rivers. River-like, all in them must flow back to the eternal Source.

Thus from HIS SUPPLIES FOR MAN the Lord Jesus Christ is infinitely qualified to be "mighty to save." Oh, once more, how delightful to know that before one sinner need go unsupplied, the resources of God must be exhausted! What a glorious message that is for the servant of Christ to press upon his fellow-men! How does it warrant my watchword—CHRIST FOR ALL THE WORLD; ALL THE WORLD FOR CHRIST! Oh why, why, why, men and brethren, will you turn to broken cisterns which can *hold* no water, while the "Fountain" is opened, freely opened to you? Why surround yourselves with

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"sparks of your own kindling," that will go out black in your sorest need, when the very Light of heaven is streaming in blinding radiance around you? Why drudge and moil in the service of the "world, the flesh, and the devil," when the Lord Jesus waiteth to give you the welcome of sons and daughters? Up from thy husks! up from thy grovelling! up from the dust! "Awake, arise! and Christ shall give *thee* light."

My dear friends, the spiritual supplies of the Lord Jesus, as they are possessed by Him absolutely, so they are bestowed absolutely. For things concerning this life, God has entered into no absolute covenant. He imparts the wondrous dower of life, but He recalls it. All die. He imparts health; but how often He withdraws it. How often is He "whom He loveth *sick*!" He imparts riches; but they take wings, and fly away. He imparts honours; but they are "laid in the dust." All these He may or may not continue,—may take from us, or us from them. But oh, my

dear friends, hear me! For everything touching the salvation of the soul, your soul and mine, God in Christ has given an absolute promise, has entered into an inviolable covenant. Christ is a gift. Salvation is a gift. Even among men, a gift is never withdrawn, never recalled, never cancelled. Much less with God. "Thanks," then, "be to God for his unspeakable gift," (2 Cor. ix. 15.)

And now, my brethren beloved, be entreated to let no specialty of your individual experience shut out the personal consolation of my message,—the personal application to *you* of the "good news" now brought nigh to you. Oh the perverse ingenuity, the morbid modesty, the false-witness against God-given grace, that "refuses to be comforted!" For your very soul's sake, "take heed." Is any one saying, as I speak, "Ah, but I am a great sinner;" or "I am a poor sinner;" or "I am an old sinner;" or "I am a *backsliding* sinner;" or "I am a peculiar

sinner?" Have I put into words the passing thought of any one of you? Then, as you would go away cheered, not "cast down,"—free, not bound,—hope-filled, not despairing,—believe me, I have a message to every one of you—a message of blessing, whoever you be. Great sinner! I have from my Lord a great salvation to offer *you*. Poor sinner! I have a rich and FREE salvation to press upon *you*; ay, and remember the word of the Lord, "To this man will I look, even to him that is POOR." Oh will you not take the joy of that, and say, "*I am poor*, YET the Lord thinketh upon me?" (Ps. xl. 17.) Old sinner! the salvation I am commanded to proclaim is an old, old, yea, an "everlasting" salvation for *you*. Backsliding sinner! I tell you, the tenderest words in all the Bible are to "heal" the backslider.

"O soul, O soul, rejoice,
Thou art God's child, indeed, for all thy sinning,
A trembling child, yet His, and worth the winning
With gentle eyes and voice."*

* George Macdonald. Poems. 1857.

Peculiar sinner! I have a peculiar salvation for *you*. So yet again I lift up my watchword — CHRIST FOR ALL THE WORLD: ALL THE WORLD FOR CHRIST. Be you great sinner—poor sinner—old sinner—backsliding sinner—peculiar sinner—be you what you may, there is present salvation for *you*. Tell me your case, and I answer for it I will shew you the Lord Jesus magnifying His redeeming love—the fulness of His grace—the affluence of His righteousness—the prodigality of His pardoning mercy in saving just such a sinner as *you* are.

But I would fain come closer still. I would seek to anticipate and relieve the doubts and harassments of souls before me, interpreting your needs by my own, and by those of anxious ones who have come to me as their minister.

Is there then any one before me who trembleth as often as he turneth to the Word of God—trembleth before the awful holiness of the Book, and the God of the

Book? My brother, my sister! I have good news for you—and you—and you. "To this man will I look, even to him that TREMBLETH at my word," (Isa. lxvi. 2.)

Is there any one before me who feels as though his faith had died out of him, so that he cannot read, or think of Jesus without an awful "if" of doubt? Again, brother, sister, I have good news for you, and you. I ask you if that poor, distracted father, who came to Christ for the healing of his "possessed" child—came to Christ with your very "if"—"IF thou CANST DO ANYTHING, have compassion on us, and help us"—I ask if the Lord frowned him away—I ask if that doubting "if" drew forth so much as one hard word? Nay, verily. HE HAD COME TO CHRIST: and that blotted out the "if." Immediately there went forth from the Lord quickening power—the spring of tears was touched—He "drew him with the cords of a man." "Straightway the

father of the child cried out, and said with tears, Lord, I believe;" and added—mark the truthfulness of the man—"help thou mine unbelief;" and the full, pitying, delivering, saving answer came, (Mark ix. 22, *seq.**) My brother, my sister, try that. Get thee in all thy unbelief, with all thy unbelief, using, if thou must, the "if," and I tell thee the relief will be given. "Wait, I say, upon the Lord," (k.)

Is there any one before me in weariness and despondency, because of restraint and constraint in prayer? Is the complaint, that no words will come, just the old same words, nothing else? To you, too, my fellow-believer, my fellow-sufferer, for I also have known that—have known what it is to lie at the footstool, and have only piteous repetitions to offer, while at the very moment one's heart was gasping for articulate utterance of felt needs—I bring good news. Our Lord and Master knew

* Let the reader note how Christ returns His "if" upon the man. Compare ver. 22 with ver. 23.

this trial also. I turn to Matt. xxvi. 44 :
"And Jesus left them, and went away
again, and prayed the THIRD TIME, saying
the SAME WORDS." * "We have not an
high priest who CANNOT be touched with
the feeling of our infirmities ; but was IN
ALL POINTS tempted (tried) like as we are,"
(Heb. iv. 15.) "Likewise the Spirit also
helpeth our infirmities : for we know not
what we should pray for as we ought ; but
the Spirit itself maketh intercession for us
with groanings which cannot be uttered,"
(Rom. viii. 26.)

Is there any one before me "walking in
darkness"—any one to whom the vision
of Christ, the Sun of righteousness, is
dim—

"As when the sun, a crescent of eclipse,
Dreams over lake and lawn, and isles and capes" †

—any one in luneless dark, labouring on
"weary and heavy-laden?" Listen, listen,

* "In prayer we should not so much affect expression as ex-
press affection, (Prov. xxiii. 26 ; Ps. xxv. 1 ; Isa. xxix. 13.)"—
Church, p. 46.

† Tennyson. "The Vision of Sin."

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brother, sister, as "in the beginning," the Spirit broods over thy darkness: the *fiat lux*, ("Let there be light,") will yet be spoken. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, *that walketh in darkness, and hath no light?* let him trust in the name of the Lord, and stay upon God," (Isa. l. 10.)

. . . . "Fall with thy weight of cares
Upon the great world's altar-stairs
That slope through darkness up to God." *

And yet again: "Come unto me, ALL ye that labour and are heavy laden, and I will give you rest," (Matt. xi. 28.)

Is there any one before me who, spite of himself, herself, finds it hard in all the services of the sanctuary and of the closet to be other than Doeg was, merely "DETAINED BEFORE THE LORD?" (1 Sam. xxi. 7.) What then? I give the answer of a venerable saint, long in glory—"By maintaining the services out of a respect to God, I will yet serve Him. Though I

* Tennyson. "In Memoriam," liv.

find reasons to humble me, yet I will not so as to keep me off my duties. Though I do want spirit, yet I find an heart to pray and read. If I cannot serve God with smiles, yet I will with tears. If my body will not carry my soul to duty, yet my soul shall hale my body unto it." (l.)*

Is there any one before me "mourning" in secret sorrow that his soul is as a "barren wilderness," saying, I am a dry and dead tree; yea, twice dead, albeit not yet plucked up by the root; and asking, Is there any, oh, any, hope that such a tree should live or ever be recovered? The Lord hath consolation, my brother, for *you*. It is written, "Let not the eunuch say, I am a dry tree," (Isa. lvi. 3, 4.) Let none therefore say, who is sensible of his own unworthiness, "Behold, I am not meet to receive grace from God." For thus saith the Lord to such eunuchs, to such self-dejected souls, who yet desire to

* From "The Anatomy of Secret Sins, Presumptuous Sins, Sins in Dominion and Uprightness," &c. By Obadiah Sedgwick, B.D. (1660, 4to, page 244.)

be approved of Him in fulfilling what He hath ordained, "Even to them will I give within my house and within my walls a place and a name better than sons or daughters." Sweet encouragement! The Lord will honour even such in His vineyard, the Church; will take away their reproach, and supply them with those blessings they so bewail. And, my friends, has not God made good His promise to others in all ages? Why then should you despond? "Ye do err, not knowing the Scriptures NOR THE POWER OF GOD," (Matt. xxii. 29.) *

Is there any one "in Christ" before me, disabled by a consciousness of folly and much ignorance, and grievous forgetting of the Lord? Ah! What says David? "So FOOLISH WAS I, and IGNORANT: I was as a beast before thee. NEVERTHELESS [blessed 'nevertheless!'] I am continually with thee. Thou hast holden me by my

* Cf. Nehemiah Rogers' "Figless Fig-tree," (1659, 4to, pp. 439, 440.)

right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory," (Ps. lxxiii. 22-24.)

Is there any one before me, any child of God, constrained to cry out with Isaiah, and with Paul, "Woe is me!" under the agony of felt remaining sin? My brother, my sister, it must be even so until glory.* "For it is with man," says Bishop Reynolds, "as it was with the house wherein was the fretting and spreading leprosy, mentioned in Lev. xiv. 41. For though that house might be scraped round about, and much rubbish and corrupt materials be removed, yet the leprosy did not cease till the house, with the stones, and timber, and mortar of it, was all broken down. So 'tis with man. Grace may do much, and alter many things that were amiss in him, and make him leave many sins to which he formerly was given; but to have

* "Until glory" was the favourite close of the saintly M'Cheyne's letters. Cf. facsimile beneath his portrait in that inestimable book, Bonar's "Memoir" of him.

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sin wholly cast out and left, that is not to be expected till this earthly tabernacle of his body be by death pulled down and dissolved." *

Is there any one before me, very desolate and very sad because of bereavements and afflictions; any saying in lorn bitterness, "It looks as if God's hand, and a heavy rod in His hand, were never to be off me?" Comfort, cheer, my brother, my sister. Think a moment. No "strange thing" happeneth unto thee. The apostle does not say, "There is now *no affliction* or no correction to them who are in Christ," but (I speak in the words, slightly rearranged, of good Dr Jacomb) "There is *no condemnation* to them who are in Christ." It is one thing to be *afflicted*, another thing to be *condemned*. God may and will afflict His children, but He will never condemn them. It may be *much affliction*, yet 'tis no "condemnation." Indeed, God afflicts here that He may not

* "Sermon on the Sinfulness of Sin," page 144.

condemn hereafter. 1 Cor. xi. 32, "When we are judged, we are chastened of the Lord, that we should not be condemned with the world." God is so *just* that He will not condemn; yet withal so *gracious*, so wise, so holy, that He will afflict. Grace in the heart secures from eternal, not from temporal evil. God cannot condemn and yet love; but He can chasten and yet love; nay, therefore, He chastens because He loves. "As many as I love I rebuke and chasten." "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." The nearer a person is to Christ, and the dearer he is to God, the surer he is to be corrected if he sin. "You have I known of all the families of the earth, therefore I will punish you for your iniquities," (Amos iii. 2).* My dear friends, draw nearer to the Hand that holds the rod. It will lighten the blow. Ay, and you may yet come to find the rod budding, and blossoming, and bearing fruit for you, and

* From his treatise on Rom. viii. 1-4, page 7.

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to lay it up in the ark of your memory beside the sweetest pot of manna you have ever got.

Is there any one before me wounded as in the "apple of the eye," through wrong from one loved and trusted? My brother, my sister, call to mind the "sweet singer's" plaint: "It was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I should have hid myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked from the house of God in company," (Ps. lv. 12-14). Nay, I admit the aggravation! "The wounds we receive from bad men, deserved or undeserved, are soon healed again; but when a good man strikes, and there is no cause, the wound is poisoned."* True, most true, but "cast thy burden upon the Lord: He will sustain thee."

* Froude. "Shadows of the Clouds," page 7.

Is there any one before me to whom there cometh "fiery darts" of very blasphemy; any one oppressed with thoughts too horrible for confession even in His ear? My tempted, assailed, fearfully beset and tested brother, sister, for very life to the throne with thy temptation. There is pardon for blasphemy and blasphemers. "ALL MANNER OF SIN AND BLASPHEMY shall be forgiven to men," (Matt. xii. 31.) Even "to the UTTERMOST" He has mercy and grace. Let thy case be a case of very despair, there is yet hope. Listen to the upholding counsels of a departed worthy—"Yours is a sad case, and not easily admitting remedy. Yet let me say this case of despair is NOT altogether without hope. If at any time they repent, they may be recovered out of the snares and power of the devil, though taken captives by him at his will. If he fly to Christ, He '*is able to save to the utmost.*' Believe it, there is not so much malignity in all the sin of the world, or malice in Satan, as there is mercy

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in God and merit in Jesus Christ, unless we shall say finite is more than infinite, and the creature stronger than the Creator. Add not, therefore, final impenitency to all former impiety, and obdurate unbelief to former disobedience, and desperation to thy long presumption, and thou mayest yet be safe. For, first, it is said, Heb. vii. 25, Christ is 'able to save to the utmost all that come to God by Him.' Therefore there is no doubting of His power. 'Save to the utmost.' Not to such or such a degree, no further; but further and further than ever thou hast sinned. Many men have often sinned to *their* utmost, doing evil 'with both hands as they could.' But Christ never yet shewed mercy or saved to His utmost: but He is able to outdo all that we have done or can do, yea, to outdo all that Himself hath done, pardoning yet greater sins to penitents than ever yet were pardoned, if greater could be committed. Then, secondly, consider further, that thou *mightst* not make question of His will, He

hath said, 'I desire not the death of a sinner,' (Ezek. xviii. 23, and xxxiii. 11.) 'Him that cometh to me I will in NO WISE cast out,' (John vi. 37.) There is, you see, power and will both engaged to serve thee. So that it is not His 'will not,' but thy 'will not,' hinders thy salvation. 'Why will ye die?' saith He; 'I would, ye would not,' (Ezek. xviii. 31, and Matt. xxiii. 37.) Nor is it God's 'shall not' but thy 'care not' excludes thee heaven."*

Is there any one before me conscious of being still "DEAD in trespasses and sins," and now in remorseful alarm and distress? My brother, my sister, bless God for that alarm, for that distress. It is the trembling of the needle as it seeks to point to the pole-star. Yea, He has willed this fear. What are His own words? "*Fear* him who *after* he hath killed hath power to cast into hell; yea, I say unto you, *fear* him," (Luke xii. 5.) There is hope for you, O DEAD soul! Look at this Bible-

* John Sheffield, as before, pp. 90-92.

picture and accredit me. I pass into the woodland. I stand on a hill-side, tawny-opaline with moss. I mark a felled tree. The saw shore sharp through it—the gleaming axe was “lifted up” against it—and there it lies. You look upon it: from base to upmost bough it has been barked. Through long months it has lain under a blinding sun—winnowing. It is “very dry.” Take up that lopped “branch.” The twigs—leaves—buds—are all gone. Cut from the living tree, it is long dead: bared, peeled, it is “twice dead.” It is a “brand” for the “fire.” Ha! a priest has lifted it up—moved, removed it. And now it lies upon the altar. A moment, and it crackles—roars in the flame of the altar-fire. Watch the red tongues playing, flickering, fluttering, ruddying in the creamy-white smoke. The “brand” is ablaze—is going to ashes. What is this? Again the priest lifts it up—lifts it out. The flame—the smoke—the charring—the ashen-waste forbid you to think he can be

doing what he seems to do; and yet it is not seeming. He is taking that not merely severed, but felled and barked branch; not barked merely, but winnowed, dried; not winnowed, dried merely, but shapened into a "brand," a fire-log; not a fire-log "brand" merely, but a-blaze, half-consumed; and he is planting it, as if a rooted tree, in the green earth. Return a few months hence, a year, and you will see it tossing outflung boughs and rustling leaves, in the golden sunlight, a very living tree again. I speak in parable. Behold in that "burning brand," God's own symbol of how far a sinner may have gone in spiritual death, and yet be planted in His vineyard. Listen, as I read: Zech. iii. 1, 2, "And he shewed me Joshua the high priest standing before the Angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: IS NOT THIS A BRAND PLUCKED OUT OF THE

FIRE?"* Even so. Wherefore, sirs, be your case hopeless apparently as was the cut, barked, peeled, winnowed, dried, blazing "brand," of ever being again a living tree, there is yet a Hand to "pluck you out of the fire," and save you "as by fire." Let your cry ascend—

"Leave me not, God, until—nay, until when?
Not till I have with Thee one heart, one mind;
Not till the life is light in me; and then
Leaving is left behind."†

Is there any one before me—in conclusion, here, for it were endless to pursue the multitude of experiences within even my own knowledge and reading, to meet the individual specialty of the myriads of men—saying, "But I am a *mean* sinner; it is only my misery that drives me to Christ?" My brother, sister, your idea is one the servant of Christ often meets with. I have to answer, that sense of "meanness," of "fear," is equally God's gift with faith.

* This, I apprehend, too little regarded passage will form the subject of another of the addresses in my fourth volume.

† George Macdonald. *Poems*. 1857.

He knows best how to draw His creatures to Himself; and if He has used the scourge of misery, the scorpion-whip of fear of hell—so be it. Be grateful that the grand question is not, "*Why* have you come?" but HAVE YOU COME?—is not, "Did your coming begin with the *flesh*?" but "Has it ended *in the spirit*?"—is not "How much is there of *that*?" but "Is there *this*?"—is not "Have you a true or a strong or a living faith?" but, "*Just as you are*, have you given yourself to Christ?" Give the Lord Jesus Christ the glory of transmuting your meanness into humility, your terror into "godly fear," that "by any means" your soul may be saved (*m*).

Thus, my dear friends, every want and every wantner has supply in the Lord Jesus. I care not who comes to me, I care not what necessity is confided, I care not how peculiar the experience be, I have provision for it in the gospel. I ring out, therefore, my watchword once again—CHRIST FOR ALL THE WORLD; ALL THE WORLD FOR

CHRIST. He is "mighty to save," FROM HIS SUPPLIES FOR MAN.

I observe, finally, that the Lord Jesus is "mighty to save,"—

IV. FROM HIS RELATIONS TO MAN.



ALL the other qualifications and attributes were in vain, in so far as man, needing the salvation of his soul, is concerned, if the "mighty" One—who in His KNOWLEDGE is OMNISCIENT, in His POWER is OMNIPOTENT, in His SUPPLIES is infinitely full,—had not related Himself to us. Of this we have a dread monumental evidence in the angels "who kept not their first estate." But, indeed, this is so self-evidencing, that it demands the briefest elucidation and enforcement. Observe summarily then, my friends, that the Lord Jesus, as very Man as well as very God, has brought Himself into the closest, as into the tenderest, relations to man. The proclamation of the angels

over the fields of Bethlehem was, “Unto you is BORN a Saviour,” (Luke ii. 11.) With all things else there is birth-relationship. He took unto Himself “a body,” became man, “God manifested *in the flesh,*” the “fulness of the Godhead *embodied,*” (1 Tim. iii. 16; Col. ii. 9.) Thus, Son of God *and* Son of Man, He took His place as the “first-born” of God and the Head of the great human family. It was, therefore, His divinely-human and humanly-divine prerogative to be the Redeemer of man. This is dimly represented in the office sustained by the FIRST-BORN in the families of Israel. It was his part to redeem his brethren from bondage, debt, and from whatever other difficulty they might have fallen into. *They could appeal to him.* Even so—though merely human “shadows” must ever be but shadowy and faint representations of “the good things to come”—our blessed Lord assumed the office of Redeemer of the lost human family,—for all were lost,—not by

arbitrary decree, not by self-appointment, but, as I have said, through the profoundest and tenderest relationship to man. Listen to the argument of Paul: "No man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ GLORIFIED NOT HIMSELF to be made an high priest, but HE that said unto him, 'Thou art my Son; to-day have I begotten Thee,'" (Heb. v. 5.) You remember, too, Peter's glowing words, (Acts v. 21,) "Him hath God exalted with His right hand, TO BE a Prince and a Saviour, FOR TO GIVE repentance unto Israel, and forgiveness of sin." The Lord Jesus Christ, then, is related to man—not to lost men only, but to THE LOST—and in that relationship worked out THE ATONEMENT; while the gospel is one grand invitation addressed TO EVERY MAN, to accept the relation, and the salvation accruing. God in Christ stoops; man in Christ ascends. Master that, and you have mastered the very gospel. O my fellow-man, it will

avail you nothing to have that omniscience, that omnipotence, that infinite supply, that relation of Redeemer, kinsman-Redeemer, **OUTSIDE OF YOU.** You must get into Christ, lay hold of Christ, stretch out weak hand of faith to His mighty hand.

But here, my brethren, mistake not; go not away making a saviour out of your faith, as though *it* were to save you. I tell you **CHRIST, AND CHRIST ONLY, SAVES YOU.**

Take a familiar illustration, familiar to all of you. Look at that locomotive, as it snorts like a giant war-horse to its place in the station at the head of the train. You have in that engine, power of amplest capacity to drag at swiftest pace the far-stretching carriages. Boiler, tubes, pistons, fire, steam—all are in perfect order; and that broad-browed, lamping-eyed, a-dust man gives assurance of tried ability to guide the charge committed to him. You look: carriage after carriage is filled, the hour has struck, the bell rung, and yet there is no

departure, no movement, nor would be till "crack of doom," if one thing remained as it now is. Aha! the lack is discovered: the uniting hooks that bind engine and train together were wanting. They have been supplied. Like two great hands, they have clasped, and a screw has so riveted engine and carriage, that they form, as it were, one thing, one whole; and away through the dark sweeps the heavy-laden train, with its freight of immortals. Mark, NO ONE EVER SUPPOSES THAT IT IS THE UNITING-HOOK, OR LINK, OR COUPLING, THAT DRAWS THE TRAIN. A child knows that it is the engine that draws it. Nevertheless, without that hook, or link, or coupling, all the power of the engine were of no avail; the train should stand still for ever. Exactly so, my brethren, is it in the relation of faith to Christ. IT IS NOT OUR FAITH THAT SAVES US, BUT CHRIST THAT SAVES US. Yet must faith lay hold of Christ, else Christ avails nothing. It is a wonder and a sorrow, that what is so

palpable in ordinary affairs should be so darkened and confused in the momentous matter of the salvation of the soul. Blessed be our God, this so needed hand, this "grace" that appropriates Christ is, with Christ Himself, "the gift of God."

I do not suppose it can be needful to dwell longer upon THE RELATIONS OF THE LORD JESUS CHRIST, as qualifying Him to be "mighty to save." It needeth not that I now set forth the blessed common-places of His being our Prophet, Priest, and King. It needeth not that I expatiate upon His appointment and anointment. It needeth not that I unfold the lustrous "doctrines" of divine ordination, divine qualification, divine investiture, divine acceptance. It needeth not that I recur to His glorious attributes for the outworking of the great errand. It needeth not that I call upon you to mark how, if any one was fitted to make men sons of God, it was the Lord Jesus, the Son of God. It needeth not that I press the overwhelming

truth, that not only was He the Holy One, but the One Holy, the only one who could have been sent to accomplish the needed redemption. These, and kindred trains of thought, I have had many occasions to put before you. The one thing that now I would have you carry away is this, that this divine Saviour, in all His omniscience, omnipotence, and infinite supplies, is RELATED TO US, and thus is still further "mighty to save."

Fix, therefore, eye of faith, heart of love, upon this assuring relationship and this unchallengeable authority.*

Yes! eighteen hundred years ago, He who is "mighty to save," came down to our earth, took unto Himself a "body

* *Authority.* Had not my time (and now space) been more than filled up, I might have enlarged upon the *authority* of Christ to be the Saviour of sinners. Emphasis must be laid upon this. I may have (every jailor indeed has) a key that would open every cell-gate, and let out every prisoner; but I, as the jailor does, need authority from the law. Christ has the great key. He beareth it upon His shoulder. For I read, Rev. iii. 7, "These things saith He that is true, He that hath the key of David; He that openeth, and none shutteth; and shutteth, and none openeth," even as Isaiah had proclaimed, "The key of the house of David will I lay upon His shoulder

prepared," in our nature lived, obeyed, suffered, died; and when His awful work was done, when, amid the preternatural gloom of Calvary, He poured out His soul "unto death," as the Surety of **FALLEN MAN**, He "made an end of sin," "finished transgression," "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed," (Isa. liii. 5;) and now, returned from His awful exile unto **THE THRONE**, grasping in His hand, not reed of mockery, but the sceptre of the universe, wearing again the flashing crown of heaven, no longer the thorn-circlet, worshipped again by the adoring hosts of angel and archangel, and the multitude of the "redeemed," He still remembers us,

so He shall open, and none shall shut; and He shall shut, and none shall open," (xxii. 22.)

The relations of the Lord Jesus to God the Father is another aspect of our inquiry that contains precious comfort in it; but it falls not now to be considered, as neither do His equivalent knowledge *of God*, power *with God*, supplies *as God*, and relations *to God*; nor the bearings of the words of our text upon His "Second Coming."

even us, as we tread life's dusty highway, as "followers of Him." My brethren, by faith look up. Yonder stands our ever-living High Priest. Yonder is our kinsman-Redeemer. Yonder is our Daysman, laying a gentle human hand upon man, and a divine hand upon God, and so "mediating" between both. Friendless ones, you have a Friend on the throne. And so again, and still again, I blow my silver trumpet of "good news," CHRIST FOR ALL THE WORLD; ALL THE WORLD FOR CHRIST. "If ANY MAN sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins, AND NOT FOR OURS ONLY, BUT ALSO FOR THE WHOLE WORLD," (1 John ii. 1, 2.) Surely, as you remember the "glad tidings" concerning Him who is "mighty to save," which have thus been brought nigh to you, you will join with me in presenting on this side, the adoring song, "Blessing, and honour, and *glory*, and power to Him that sitteth upon

the throne, and unto THE LAMB, for ever and ever," (Rev. v. 13.) "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, MIGHTY TO SAVE."

To my fellow-believers I have only one glad word. Let us "rejoice" in our Saviour. Let us "stand fast" against all adversaries. For "greater, stronger is He who is in us, than he who is in the world." Let us go out and in in humble thankfulness that our Father's eye is ever upon us—that underneath are the everlasting arms—that we have infinite supply to draw upon—and that "we have not an high priest who cannot be touched with the feeling of our infirmities; but One in all points tempted like as we are, yet without sin." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need," (Heb. iv. 15, 16.)

To my fellow-men who never have experienced their need of One "mighty to save," never have felt their sin, never have realised the END, I have a solemn message of warning—a message of affectionate and anxious entreaty in my Master's name.

Sirs, I would discharge my office. "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; *and hath committed unto us the word of reconciliation.* NOW THEN WE ARE AMBASSADORS FOR CHRIST, AS THOUGH GOD DID BESEECH YOU BY US; WE PRAY YOU IN CHRIST'S STEAD, BE YE RECONCILED TO GOD," (2 Cor. v. 19, 20.) "*Now,*" "To-day," is the accepted time. Men—sinners—have refused, delayed, neglected, and been LOST—LOST—LOST. I gaze wistfully around me. Is it, oh, is it to be so with any of you? Hush, heart of mine. "WHO AMONG US shall dwell with the devouring fire? WHO AMONG US shall dwell with everlasting burning?" (Isa. xxxiii. 14.) Who

"AMONG US" shall endure "the WRATH of THE LAMB?"

Recently a resident in India was seated under the veranda of his house. That morning his little girl had lost a pet lamb. He heard a stirring among the furze at the foot of his garden. Joyfully he heard it: for he remembered his Mary's tears, and was glad in the thought of restoring her lamb. He left his seat, crossed the lawn, crossed a dingle, followed a winding path, passed through a wicket-gate, passed among the furze, saw the lamb, went forward, lightly, gaily forward—a moment, and he was in the jaws of a *lion*. Alas! alas! he thought to find a lamb, and he found a lion—found himself carried off into the jungle, and in an instant was DEAD. Even so, my fellow-men, He who is now the "Lamb of God" who taketh away the sins of the world," will one day be the "Lion of the tribe of Judah," to rend you—you—you—you—to pieces. "Those mine enemies which would not

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that I should reign over them, bring hither and SLAY THEM before me,"* (Luke xix. 27.)

No; I would not, cannot, end with words of terror. I would not exhibit the dark pillar of cloud, but the guiding pillar of fire. I would win, woo, melt, if the Lord will. I pray God to give my message a baptism of His Spirit: and as I began, so would I read out and out to all my watchword—

CHRIST FOR ALL THE WORLD; ALL THE WORLD FOR CHRIST.

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, MIGHTY TO SAVE."

"I would the great world grew like THEE,
Who grewest not alone in POWER
And KNOWLEDGE, but from hour to hour
In reverence and in charity." †

Amen and Amen (*n.*)

* "The giving of the law was terrible. Oh, what shall the day of accounts be?"—*Church*, as before, p. 30.

† Adapted from Tennyson, "In Memoriam," cxiii. ; cf. *Luke ii. 52.*



NOTES AND ILLUSTRATIONS.

Man's ignorance of his fellow-man.—(a) Page 51.



WOULD note here a recent remarkable *historic* example of our ignorance of the mind and motives of those we are swift to judge. When the present Emperor of the French assumed the style of Napoleon III., the press of France and of Europe saw in it profound statecraft—interpreted it as an assertion, spite of “universal suffrage,” of unbroken inheritance from Napoleon the Great. It turns out to have been a mere clerical error. Kinglake informs us, on what he seems to regard as well-authenticated grounds, that in the course of the preparation for constituting the Empire, the Home Office wished the country to take up a word which should be intermediate between “President” and “Emperor,” so the minister determined to order that France should suddenly burst into a cry of “Vive Napoleon !” and he wrote, they say, the following order, “Que le mot d’ordre soit—Vive Napoleon !!!” The clerk, mistaking the three notes of admiration for Roman numerals, in a few hours the forty thousand communes of France had cried out so obediently

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for "Napoleon III," that the government was obliged to adopt the clerk's blunder. (*Invasion of the Crimea*, vol. i., p. 320.)

The God of the Word rather than the Word of God.—
(b) Page 54.

This is hardly the place, perhaps, for criticism of the original, yet I would ask any scholar who may read my pages, if the *ὁ λόγος* of Hebrews iv. 12 be not the *ὁ λόγος* of John? I would further query if the same remark does not hold of Ephesians vi. 17? I cannot allow myself to think that the apostle can intend to send the tried and troubled believer to the Bible rather than to Christ. I interpret the counsel to inculcate a perpetual "taking hold" of Christ. Compare also John v. 39, 40. "Ye search the scriptures, for IN THEM ye think ye have eternal life: and *they* are they which testify of ME: and ye will not come TO ME that ye might have life." If I do not strangely mistake, the Lord warned here against letting even the Bible come between Him and the soul. Not "in *them*," but in Him is "eternal life." They but tell of, guide to, Him. It is to mistake a finger-post for the cross, to so stop short at the Bible. Bibliolatry, orthodoxy without spirituality, must not be mistaken for Christianity.

Intentions.—(c) Page 54.

The original expresses "intention, purpose, thought," with the element of *longing*, which our translators have excellently, indeed felicitously, caught by "intents," = stretching toward. We have

an amazing Old Testament text delineative of God's anticipatory knowledge of man's thoughts. I can only for the present quote it. The Lord is telling Moses of the future apostasy of His people—Deut. xxxi. 16-21. In the end of the last verse we read, “For I know their imaginations which they go about, EVEN NOW, BEFORE I HAVE BROUGHT THEM INTO THE LAND WHICH I SWARE.” Combine the Old Testament and New Testament references, and what a view have we of the Divine knowledge!

Omniscience of God.—(d) Page 72.

Omniscience. I feel strongly tempted to confirm my own words with many choice quotations from the Puritans that crowd upon me for a place. I must content myself with one, pretty lengthy, from the rich folio of Obadiah Sedgwick, B.D., entitled, “The Bowels of Tender Mercy Sealed in the Everlasting Covenant,” (1661,) which is full as the honeycomb is of honey, with the sweetest and most alluring truths of the gospel, all put with a loving earnestness and pathos that seem irresistible. I am sure every reader will thank me for these unctioned pleadings with the soul for God:—

“God is an OMNISCIENT God. He knows all things whatsoever, and all persons, and all conditions, and all the hearts, and all the counsels and thoughts and words and ways of all men, at all times and in all places; and that most clearly and perfectly by His own infinite light. He knows all that is past and all that is present, and all that is future, and all that is possible. Heb. iv. 13, ‘There is not any creature

that is not manifest in His sight ; but all things are naked and open unto the eyes of Him with whom we have to do.' Consider this place seriously, which declares God's OMNISCIENCE. 'There is not any creature that is not manifest in His sight.' There be many millions of millions of creatures, and they be far and near over all the world ; but whatsoever they are, and wheresoever they are, they are 'manifest in His sight.' Though they be hid from us, yet they are known to God ; and though they be out of our sight, yet are they 'manifest in His sight.' They are before His eyes which 'run to and fro throughout the world.' 'And all things are naked and open to His eyes.' There is no darkness 'twixt Him and them ; no curtain is drawn over His eye. They are as naked to Him as the child which is newly born is unto our eye ; or as every pile of grass is discovered by the sun at noonday ; or as the parts of a diseased body, &c. Ps. cxxxix. 2, 'Thou knowest my down-lying and my up-rising ! Thou understandest my thoughts afar off,' ver. 3. 'Thou art acquainted with all my ways,' ver. 4. 'There is not a word in my tongue, but lo ! O Lord, Thou knowest it altogether.'

"*Quest.* You will say this is granted : it is very unquestionable that God is omniscient, that He knows all things. But what is this for the comfort and good of His people ? What good have they by being interested in an all-knowing God ?

"*Sol.* 1. The good and comfort thereby is exceeding great ; for God's omniscience is, as it were, the key to open all His other attributes. It is the spring which sets them all to work, and without which they

could not work at all for your good. Though the Lord be an all-sufficiency, yet, unless He were omniscient, unless He did know all your wants, what good could His all-sufficiency do you? And though the Lord be of a very merciful nature, ready to pity and help, yet, unless He did know your miseries, He could not help you in your miseries. It is His omniscience which doth, if I may be so bold to express it, acquaint and inform all His other glorious attributes, and put them on and draw them out to work for our good.

"Sol. 2. That the omniscient God is your God, this is an unspeakable comfort unto you, whether you consider *what* He knows, or *how* He knows, as concerning yourselves. *For what He knows* as concerning yourselves and your conditions, 'The Lord knoweth who are His,' (2 Tim. ii. 19.) He knows *the integrity of your hearts*, notwithstanding all your weakness and failings. 'But the high places were not taken away, *nevertheless* the heart of Asa was perfect all his days,' (2 Chron. xv. 17; 2 Sam. vii. 20.) 'Thou, Lord, knowest Thy servant,' (John xxi. 17.) 'Lord, Thou knowest all things; Thou knowest that I love Thee.' He knows all your *wants and all your distresses*. 'I know thy works and tribulations, and poverty,' saith Christ to the church of Smyrna, (Rev. ii. 9.) Your heavenly Father knoweth 'that you have need of all these things,' (Matt. vi. 32.) He knows all your *desires*, and prayers, and tears, (Rom. viii. 27.) 'He that searcheth the heart knows what is the mind of the Spirit,' (Ps. xxxviii. 9.) 'Lord, all my desire is before Thee, and my groaning is not hid from Thee,' (Ps. lvi. 8.) 'Put Thou my tears into Thy bottle.'

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are they not in Thy book ?' He knows all your *active and passive service* in His cause for His glory ; all the good that ever you have done, and all the evil that ever you have suffered," (Rev. ii.)

"*How* He knows you and all your conditions.

"He doth know all the conditions of His people with a knowledge—

"1. *Of approbation.* The Lord 'knoweth the way of the righteous,' (Ps. i. 6;) that is, He likes their way, He approves of their way; so, Rev. ii. 9, 'I know thy works,' that is, I like them exceeding well, I am pleased to see them.

"2. *Of compassion.* The Lord said, 'I have surely seen the afflictions of my people which are in Egypt, and have heard their cry by reason of their taskmasters, for I know their sorrows,' (Exod. iii. 7.) If one loved us much, but did not know our wants and conditions; if one did know all our conditions, but did not love us, it were sad; but God knows and loves, &c. As a father knows the distresses and wants of his child, and pities the child in that condition, his bowels are troubled for him, and if he can he will relieve him; so, &c.

"3. *Of condescension;* that is, He knows your wants and desires, and He will help you, and He will supply you. 'Your heavenly Father knows that you need all these things,' (Matt. vi. 32.) What is that? That is, He will supply your need according to His riches and glory; so Exod. iii. 7, 'I know their sorrows.' This is explained in ver. 8, 'And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good

land ;' so Nahum i. 7, 'The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him ;' that is, He will do them good : they shall find Him to be as good as His word, and He will help and deliver them.

"Sol. 3. The omniscience of God is a comfort unto you against all your enemies' counsels, plots, reproaches, injuries. Jer. viii. 23, 'Lord, Thou knowest all their counsels against me to slay me.' Ps. lxi. 19, 'Thou hast known my reproach and my shame and my dishonour : mine adversaries are all before Thee.' Isa. xxxvii. 28, 'I know thy abode, and thy going out and thy coming in, and thy rage against Me.' And how doth the Lord know your enemies and their plots, &c. ? Even with detestation, and derision, and opposition, and judgment, and destruction.

"Sol. 4. The omniscience of God is a comfort unto you in this respect, that it is a foundation and fountain of all saving knowledge in you. God knows you, and you shall know Him. 'I will betroth thee unto Me in faithfulness, and thou shalt know the Lord,' (Hos. ii. 20.) 'They shall all know Me,' (Jer. xxxi. 34.) 'He knows you for His people, and you shall know the Lord for your God,' (2 Tim. ii. 19.) 'The Lord knoweth who are His ;' 'They shall know that I am the Lord their God,' (Ezek. xxviii. 26 ; so Ezek. xxxix. 22.) He perfectly knows you ; and the time shall be that you shall perfectly know Him : you shall 'know, even as you are known.' (1 Cor. xiii. 12)."—Pp. 35, 36.

For very remarkable *thinking* on the *omniscience* and *omnipotence* of God, in relation to the freedom of

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the will, and especially for profound presentation of truth on the universal acting of these attributes of Divine Love (*specially* adhering to the name of God,) I cannot too earnestly recommend the thin folio of Peter Sterry, entitled, "A Discourse of the Freedom of the Will," (1675.) The massive Calvinism of this extraordinary book of an extraordinary thinker is in formed by a subdued *glow* of Mysticism or Neo-Platonism, which imparts a strange fascination to his style.

Reprobation.—(c) Page 96.

Reprobation. I gladly introduce here the following well-put expostulations from an old writer, whose too little known books for fulness of truth and vivacity and passionateness of style stand almost alone—John Sheffield, one of the "ejected" of 1662. The passage is taken from his "Sinfulness of Evil Thoughts," (1659.)

"But if thou shalt yet persist in thy wilful rejecting the mercy, and putting away the kingdom of God from thee, with that foul cavil and blackest objection in all the Bible, '*Oh! but I am a reprobate!*' and if our transgressions and sins be upon us, (Ezek. xxviii. 10), and we pine away in them, how can we then live? say they. And Job once, 'If I be wicked, why labour I in vain?' (Job ix. 29)—*q. d.*, I may as well sit still; all endeavours are in vain.

"I answer, 1. *God hath nowhere declared of this, that, or any man that he is a reprobate; no man can say it of himself, no man may say it of another; nor doth Satan or any angel know who is a reprobate.*

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Election may at length come to be known, and thence *assurance*, but *REPROBATION* NEVER. So long as there is life there is hope ; for though he that is in a state of grace to-day shall be to-morrow, yet you cannot say he that is in a state of wrath to-day shall be to-morrow. Who can tell how long and how far one may go in a way of sin ere he come to be past grace never to return?

"I answer, 2. Doth not the Lord say, 'As I live, I desire not the death of a sinner?' (Ezek. xxxiii. 2.) Turn and live, repent ; sin shall not be your ruin. It is not God's eternal decree of reprobation, therefore, doth make thee incapable of salvation, but thy own wilful sin, and persisting in it. Cast away thy sin ; thou shalt never be a castaway ! *THY SIN IS THE BAR, NOT GOD'S DECREE*, (Ezek. xviii. 31 ; 1 Sam. xv. 23.) None are rejected by God, but such as, with Saul, have first rejected the word of the Lord. In a word, it is thy election and love of sin that thou hast more cause to fear than God's reprobation and hatred of thee.

"Again, I say, consider of it ; doth not the Lord call *ALL MEN* everywhere to repent ? and say, He is not willing any should perish, but *ALL* come to repent ? (Acts xvii. 30 ; 2 Pet. 3, 9 ; 1 John v. 10.) And wilt thou exclude thyself, and make God a liar ; setting His secret decree against His revealed will ? He hath *COMMANDED* the gospel to be preached 'to every creature,' (Mark xvi. 15, 16 ;) and said, 'He that believeth shall be saved : he that believeth not shall be damned.' And, therefore, as I would not fear to say to an elect, as to Solomon, If thou forsake

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the Lord, He will cast thee off for ever, (1 Chron. xxviii. 9 :) so to a Cain, If thou do well or repent of evil, shalt thou not be accepted? (Gen. iv. 7.) As the most righteous hath no cause to hope, notwithstanding his election, if he repent of his repentance, and turn from his righteousness; so the believer and unrighteous, notwithstanding any decree of reprobation feared, hath no cause to despair if he break off his sin, (Ezek. xviii. 24 and 27 compared.)

"Further, I say the pit hath not yet shut her mouth upon thee; nor is the gulf fixed. There is a possibility of salvation to any yet living. While there is life there is hope. Out of the hell of despair there is redemption; though out of the despair of hell there is no redemption. . . . Therefore say, 'I will look up to His holy temple, I will look up to the mercy-seat; and if I perish, I will not perish with my hands in my bosom, but I will repent, mourn, pray; and when I have done my part, the Lord do with me what He will.'

"I have read of one in despair whom Satan persuaded it was in vain to pray or serve God, for he must certainly go to hell, who yet went to prayer, and begged of God that if he must go to hell when he died, yet He would please to give him leave to serve Him while he lived, upon which his terrors vanished; being clearly convinced none could pray that prayer that had sinned the sin against the Holy Ghost.

"Still again let me say to thee, as Tamar to Ammon in another case: This later evil in turning mercy out of doors is worse than the former in abusing it, and forcing it to serve thy lusts. Both are nought.

[= naught, wicked,] this worse. The sin of Cain despairing was worse than the killing his brother. There he wronged justice, here mercy ; thereby he violated the law, hereby he disparaged the gospel ; thereby he set light by the blood of his brother, hereby of the blood of a Saviour, which crieth louder for better things than the blood of Abel for vengeance. We say the like of Judas's despair ; it was a greater sin than the betraying of his Master.

" Lastly, If thou must have examples to encourage thee, who sayest none was ever such a one as myself, and pardoned, consider what is written in Scripture. Manasseh was a man given over to all wickedness ; an idolater, corrupter of God's worship ; a man of blood ; a consulter with familiar spirits ; the greatest contemner of the prophets and commands of God that could be, (2 Chron. xxxiii. 3-7,) yet found mercy when he was humbled. And Paul, who had been before a persecutor and a blasphemer, and injurious in the highest degree to make him the greatest of sinners, yet found mercy, (1 Tim. i. 13-15.) We could instance in some others of our own knowledge having many gracious experiences of that truth, ' Where sin hath abounded grace hath more than abounded, superabounded ; and where sin hath reigned as a tyrant unto death and condemnation, grace hath reigned as a gracious king, unto eternal life, in acts of pardon and mercy through Jesus Christ.'

" But I shall content myself to give thee one as sad an example as you shall ordinarily meet with, out of Aretius, [in Matt. xii. 32 ;] a godly and eminent author speaking of the sin of the Holy Ghost, ' I saw,'

saith he, 'and knew the man myself, and it is no feigned story. There was,' saith he, 'a merchant in Strasburg, whose whole life was abominable for whoredom, usury, drunkenness, contempt of God's word ; he spent his life in gaming and whoring to his old age. At last he came to reflect on himself, and be sensible of the dreadful judgments of God hanging over his head. Then did his conscience so affright, and the devil accuse and terrify him, that he fell into open and downright desperation. He confessed and yielded himself to the devil as being his. He said, the mercy and grace of God could not be so great as to pardon sins so great as his. Then what horror was upon him, gnashing of teeth, weeping, wailing ; yea, he would challenge Satan, and wish the devil would fetch him away to his destined torments. He threw himself all along upon the ground ; refused both meat and drink. Had you seen him you could never have forgot him while you had lived ; you had seen the fullest pattern of a despairing person. Yet,' saith he, 'after the many pains of godly and learned men who came to him, watched with him, reasoned with him, laid open the word and will of God, and after many prayers, public and private, put up for him, at length he recovered, and became truly penitent ; and having lived piously for certain years, after, he died peaceably.' Wherefore, he concluded, it is not an easy matter to determine of any man sinning against the Holy Ghost, and incapable of mercy so long as he live."—(Pp. 92-98.) My copy of this priceless book bears the marks of apparently long-shed tears, and on one of the margins is written here, "Glory to God."

I add a kindredly urgent and scriptural appeal from Nehemiah Rogers:—“Is this so, that God is ready to forgive every true penitent? Then *let none lay the fault upon God if they perish in their sins*; for God is ready and desirous to forgive, and doth often call upon us to turn from our evil ways, that so we might not perish. But if the Lord would not the destruction of the wicked, it could not be. This is well answered by one of the fathers. God willeth, and willeth not, the destruction of a sinner in a diverse sense. He willeth not their destruction as concerning the desert; for in that respect he saith, ‘Thy destruction is of thyself, O Israel,’ (Hos. xiii. 9.) But as it is the punishment of sin and manifestation of the glory of His justice, so He willeth it. Accuse not, then, God at any time, if any destruction happen unto you, but lay the whole blame thereof where it should be laid,—viz., upon yourselves, whose hearts are hard, and will not repent. Seeing this is so, that God is ready to shew mercy to EVERY ONE that seeks it, let this be as a spur and goad in our sides to make us turn unto Him, and seek for mercy at His hands. He will not be wanting to thee, if thou beest not wanting to thyself. If there be not wanting one to ask, there will not be wanting one to hear. Let there be a repentant offender, and there will be a gracious forgiver. Say but with David, in the truth of thy heart, ‘I have sinned,’ and thou shalt soon hear the Lord make answer, ‘The Lord hath done away thy sin.’” [“True Convert.”—Exposition of the Parable of the Lost Son, pp. 235, 236; but the whole context will abundantly reward perusal.]

Election and Predestination.—(f) Page 100.

Election—Predestination. I add here some choice passages from the elder worthies, that may be accepted as enforcing my teaching as to how we ought to deal with these "secret things."

(1.) Dr Richard Sibbes.—On 2d Cor. ii. 9, he says :—"For them that love Him." Why not for those that God hath elected? Why doth he not go to the root of all the great things that God hath prepared for those that He hath chosen to salvation? No; that is out of our reach. He would not have us go to heaven, but rather go to our own hearts. We must search for our election, not above ourselves, but within ourselves," (p. 20.)

Again :—"Satan abuseth many poor Christians. Oh, I am not elected; I am not the child of God. Whither goest thou, man? Dost thou break into heaven, when thou carriest a soul in thy breast, and in that soul the affection of *love*? How is that set? Whither is thy love carried, and thy delight and joy, those affections that spring from love? Thy evidence is in thine own heart," (pp. 131, 132.)

Further :—"Therefore, dark disputes of election and predestination, at the first especially, let them go. How standest thou affected to God and to good things? Look to thy heart, whether God have taught it to love or no, and to relish heavenly things. If He hath, thy state is good. And then thou mayest ascend to those great matters of predestination and election. But begin not with those, but go first to thine own heart, and then to those deep mysteries afterwards.

If a man love God, he may look back to election and forward to glorification, to the things that eye hath not seen, nor ear heard." But see first what God hath wrought in thy heart, what affection to heavenly things ; and thence from thy affections to go backward to election and forward to glorification, there is no danger in it," (pp. 159, 160.) ["Glance of Heaven ; or, A Precious Taste of a Glorious Feast." 18mo, 1638.]

(2.) George Swinnocke, M.A. :—"The decree of God is a sealed book, and the names in it are secret ; therefore thy part is to look to God's revealed will—namely, to make thine election sure, by making thy regeneration sure. Dost thou not know that secret things belong to God, but revealed things to us and our children ? Oh, 'tis dangerous to meddle with the secrets of princes."

Again :—"This opinion is not believed by thee, but is only pretended, as a cloak for thy wickedness and idleness ; for if thou dost believe that, if God hath elected, He will save thee, however thou livest, why are not thy practices answerable to such principles ? why dost thou not leave thy ground unsowed, and thy calling unfollowed, and say, If God hath decreed me a crop of corn, I shall have it, whether I sow my ground or no ; and if God hath decreed me an estate, I shall have it, though I never mind my calling ? Why dost thou not neglect and refuse eating, and drinking, and sleeping, and say, If God hath decreed that I shall live longer, I shall do it, though I never eat, or drink, or sleep ? For God hath decreed these things concerning thy ground, estate, and natural life,

as well as concerning thine eternal condition in the other world. When I see that thou throwest off all care and means of preserving thy life on earth, and expectest, notwithstanding, to continue alive, then I may believe that thy forementioned thoughts are really such in regard of eternal life ; but till then I shall be confident that this conclusion is only a feigned plea in the behalf of the devil and thy carnal corruptions." ["The Door of Salvation Opened by the Key of Regeneration." 3d Edition. 4to, 1671. Pp. 240, 241.]

(3.) Samuel Rutherford :—"Suppose a rope cast down into the sea for the relief of a company of poor shipwrecked men ready to perish, and that the people in the ship or on the shore should cry out unto them to lay hold on the rope that they may be saved, were it not unseasonable and foolish curiosity for any of these poor distressed creatures now at the point of death to dispute whether the man that cast the rope did intend and purpose to save me or not, and so minding that which helpeth not, neglect the means of safety offered. . . Thus it is that Christ holdeth forth, as it were, a rope of mercy to poor drowned and lost sinners. It is our part, then, without any further dispute, to look upon it as a principle afterwards to be made good, that Christ hath gracious thoughts towards us ; but for the *present* to lay hold on the rope. And as the condemned man believeth first the king's favour to all humble suppliants, before he believes it to himself, so the order is, being humbled for sin, to adhere to the goodness of the promise, not to look to God's intention in a personal way, but to His *complacency* and tenderness of heart to all repentant sin-

ners. This was St Paul's method, embracing by all means that good and faithful saying, 'Jesus Christ came to save sinners,' before he ranked himself in the front of those sinners. 1 Tim. i. 15." [Sermon before House of Commons. 1643, 4to.]

(4.) Thomas Fuller, B.D.—"Cardinal Pole, a good man though a Papist, being desired by one to tell him how he might come to understand the former part of St Paul's Epistles, which are, for the most part, doctrinal positions, made this answer:—By a careful practising of the latter part of the same epistles, which consist much in precepts and directions, how to lead a life in all godliness and holiness of *conversation*. And thus if any man desire to know the former part of predestination, whether his name be written in the Book of Life; whether he be of the election of grace; whether he be predestinated to life eternal, let him but look into the latter part of predestination, the means as well as the end of predestination; whether his conversation be in heaven; whether his life be suitable to the profession of the gospel of Christ: and though he meet with many rubs in the way, and through frailty stumble and fall, yet riseth again and presseth on to the mark of the high calling of God in Christ Jesus. Thus if a man do, he may conclude himself to be within the number of the elect; and this is the right use that is to be made of the doctrine of predestination; but it is otherwise with too many in these all-questioning days of ours. For whereas St Paul presents us with a chain let down from heaven, (Rom. viii.,) election and predestination at one end of the chain, and glorification at the other end thereof;

both which ends God keepeth fast in His hand: as for the middle links of the chain, calling and justification, those He leaves for them to lay hold on; but they cannot be quiet, but must be tugging and labouring to wrest those parts out of God's hands, and so miss of the right use and comfort that is to be found in the abstruse yet sweet doctrine of predestination." ["Sermon at St Clements, London," one of many "Notes" from Fuller's unpublished "Sermons," contained in Spencer's *KAINA KAI ΠΑΛΑΙΑ* folio, 1658, page 603.]

(5.) Thomas Adams.—"A senator relating to his son the great honours decreed to a number of soldiers, whose names were written in a book, the son was importunate to see that book. The father shews him the outside. It seemed so glorious that he desired him to open it. No. By no means; it was sealed by the council. Then, says the son, tell me if my name be there? The father replied, the names are secreted to the senate. The son, studying how he might get some satisfaction, desired him to deliver the merits of those inscribed soldiers. The father relates to him their noble achievements and worthy acts of valour wherewith they had eternised their names. 'Such are written,' said he, 'and none but such must be written in this book.' The son, consulting with his own heart that he had no such trophies to shew, but had spent his time in courting ladies rather than encountering knights; that he was better for a dance than a march; that he knew no drum but the tabret no courage but to be drunk. Hereupon he presently retired himself, repented, entered into a combat with

his own affections, subdued them, became temperate, continent, valiant, virtuous. When the soldiers came to receive their wreaths, he steps in to challenge one for himself. Being asked upon what title, he answered, 'If honours be given to conquerors, I have gotten the noblest conquest of all.' 'Wherein?' 'These have subdued strange foes, but I have conquered myself.' Now, whosoever thou art that desirest to know whose names are written in heaven, who is elected to life eternal, it shall not be told thee this or that individual person; but generally thus, men so qualified, faithful in Christ and to Christ, obedient to the truth and for the truth; that have subjected their own affections, and resigned themselves to the guidance of the heavenly will. These men have made noble conquests, and shall have princely crowns. Find but in thyself this *sanctimony*, and thou art sure of thy election. In Rome the *patres conscripti* were distinguished by their robes, as the liveries of London from the rest of the company; so thy name is enrolled in the legend of God's saints, if thy livery witness it, that thy 'conversation is in heaven,' (1 John iii. 16.) ["Happiness of the Church."]

(6.) John Plaifere, B.D.—"Since his (Adam's) fall, that freedom of man is to kind of things decayed, and to things spiritual, utterly lost: which being granted, yet this is to be added, that God, who knew and permitted this fall and loss, knew also how to provide and to prepare graces of His powerful Spirit, to restore and supply that which was lost, and had to give a new commandment, or made a new covenant with man fallen, fit and proportionable to the impo-

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tent will of man, and to those graces of the Spirit which He would be ever ready to supply : either preventing [= anticipating] man or working in him, or assisting, helping, protecting, preserving him, as need shall require ; so that this noble creature still might hold and keep the place and rank of a free creature ! For we may not think that the wisdom of God made such an one to shew him to the angels and to the world, and ever after to have banished him out of the world ; or to have admitted so notorious a defect in this universe, that there should not be found in it the noblest nature of things here, below, above a day or two, in the very infancy of the world ; and ever after, men should all either be necessarily evil or necessarily good. The old saying, therefore, must be remembered—' If there be not the grace of God, how shall God save the world ? If there be no free will in man, how shall God judge the world ? ' Grace is to be defended, so as we do not subvert the freedom of man's will ; and the free will of man is to be defended, so that we do not evacuate the grace of God.' " (*Appello, Evangelium*. 1652, 12mo.)

(7.) Obadiah Sedgwick, B.D. One of his many melting appeals may fitly close these citations :—

"God hath not only fitted a Saviour for thee, but He comes near unto thee with Him. He deals mightily with thy soul to believe on Him.

"Thou hast the *word of revelation* to this very day, wherein the mystery of thy salvation is made known and clear unto thee. Thou needest not to say in thine heart, ' Who shall ascend into heaven to bring Christ down from above ; or who shall descend into the

deeps to bring up Christ again from the dead?’ But the word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach—that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved, Rom. vi. 7-9.

“Thou hast the word of *gracious proposition*. God hath offered Christ with all His plentiful redemption, with His strong salvation unto thee; yea, He hath assured thee by His word of truth, which cannot lie nor deceive, that ‘IF thou believest on Him thou shalt be saved by Him,’ John iii. 16.

“Thou hast the word of *injunction*, which lays a bond of duty upon thee. ‘This is the COMMANDMENT, that we believe on the name of His Son Jesus Christ,’ John iii. 23.

“Nay, thou hast the word of *penalty and correction*. God hath said that He will judge thee for not believing, and that in the sharpest method of expression, ‘He that believes not shall be damned.’

“Nay, thou hast the word of *obsecration and gentler entreaty*. God stoops infinitely below Himself. He doth strain courtesy with thee. God doth ‘beseech you by us, and we pray you in Christ’s stead to be reconciled to God.’

“Nay, thou hast the word of *expostulation*. Why will you not believe? Why will ye die in your sins? Why will ye not come to me that you may be saved? How often would I have gathered thee? All the day long have I stretched forth my hands.

“Nay, thy unbelief *grieves the very heart of Christ*.

'He grieved at their unbelief.' He complains of that slowness in the heart to believe. 'Oh, slow of heart to believe.' Nay, and He sheds tears because thou dost not believe and receive Him. 'When He came near the city He wept over it. O Jerusalem! thou that, &c. How often would I, &c.'" ["The Humbled Sinner Resolved what he should Do to be Saved." 4to, 1660. Pp. 165, 166.]

I add a saying of a pre-eminent layman, John Selden:—"They that talk nothing but predestination, and will not proceed in the way of heaven till they be satisfied in that point, do as a man that would not come to London unless at his first step he might set his foot upon the top of St Paul's." ["Table Talk." Edit. by Singer. 1847. P. 175.]

My readers will find it worth while to consult Yarrow's "Sovereigne Comforts for a Troubled Conscience," (1634. 18mo,) especially cxxviii.-xxxi. on "Election;" and also Gove's "Saint's Honeycomb," (12mo. 1652;) Rogers's "True Convert," (4to. 1632,) pp. 235-241; Plaifere's *Appello Evangelium* (1652. 12mo) throughout, and King on "Predestination," (best edition, 1758,) along with Whately's reprint of a portion, annotated, and Copleston.

Power of Christ.—(g) Page 100.

The power of the Lord Jesus. Speaking of the faith of Abraham in the power of God, Dr Spurstowe thus addresses the believer:—"And thus should every believer, as a true child of Abraham, endeavour to do, in looking from themselves unto the power of God for the making good of any promise which they in prayer

do earnestly seek ; in faith, do really believe ; in hope, do patiently wait for and expect. And though difficulties and temptations should arise, which their reason cannot answer, their strength cannot repell ; yet not to cast away their confidence, but to cast themselves upon Him who is both the strength and wisdom of His people ; with whom things that are utterly impossible with men, are not only possible, but easy for Him to bring to pass and to effect. Oh, the happy peace and serenity that a believer enjoys in every estate and condition which befalls him, that can thus rest and stay himself upon the promise and power of God ! No valley of trouble will be to him without a 'door of hope ;' no barren wilderness without manna : no dry rock without water ; no dungeon without light ; no fiery trial without comfort, because he hath the same Word and the same God to trust unto, whose power opened the sea as a door to be a passage from Egypt to Canaan ; who fed Israel in the desert with bread from heaven, and water from the rock ; who filled Peter's prison with a shining light ; who made the three children to walk to and fro amidst the fiery furnace with joy and safety." ["The Wells of Salvation Opened." (1655. 12mo,) pp. 56, 57.] Thus quaintly also does Robert Dingley set forth Christ as "mighty to save" from his power :—"Strong ; he rejoiceth as a strong man to run his race," (Ps. xix. 5 ;) and 'He goeth forth in His might,' saith Deborah, (Judges ii. 21.) The motions of Christ are strong and powerful, especially when He comes to convert souls, to help His people and avenge Himself on His enemies. 'He travels in the greatness of His strength, and is

mighty to save,' (Isa. lxiii. 1.) This is plainly spoken of Christ and His motions towards His Church. He travels in His strength, and who shall let or hinder Him? Now, Samson was herein a type of Christ, and that both in his name and arm. 1. In his name, Samson, whether with Jerome you interpret it 'their sun,' or with Mercerus 'a little sun.' Samson cheered the hearts of men in those dark and sad times of idolatry and oppression; yet he was but a little sun in respect of Christ, whom he did typify, 'the Sun of righteousness,' who is so exceeding great and glorious that God thought fit to inure the people's eyes by looking first on a lesser light, John the Baptist, who is presently foretold after my text, and was before Christ arose, 'a burning and shining light.' 2. As Samson was a type of Christ in his name, so in his arm, in his strength; for Samson grew, 'and the Spirit waxed strong in him,' so as he became a saviour of incomparable strength. Thus Jesus Christ grew 'in stature and in favour with God and man;' and the Spirit was so strong in Him, because unmeasured, that He became a Saviour too strong for infernal powers: He slew that roaring lion the devil, and subdues our hearts. He laid heaps upon heaps, and destroyed more enemies by His death than His life." ["Messiah's Splendour; or, The Glimpsed Glory of a Beauteous Christ," (1649, 12mo,) pp. 198, 199.]

The Neglected.—(h) Page 105.

As I pass this through the press, a noble article in the *Times* reaches me. Thus wisely and thrillingly does the writer commence:—"When Henry IV. wished he

could know there was a fowl stewing in every poor man's pot throughout France, he spoke the very essence of that optative philanthropy which is rife, and sympathising, and amiable, and popular, *and commonly useless* in all ages and in all countries. We all wish the world was much better than it is. We all wish that every one had at least enough to eat and drink, and a good roof and warm clothing. What could be more horrible than the story we published yesterday of the poor old seamstress, *more than seventy years old, dying of sheer want, and sitting up in bed, attempting, as her eyes glazed, to make shirts at three-halfpence a-piece!* This was not in Lancashire, but in London, close to hundreds of thousands of rich people who will read these lines. Of course if any of us had KNOWN of that particular case, *it would not have happened.* There is no one who would not have gone or sent and put the poor old creature in comfort."—(March 20, 1863.)

Comparisons.—(i) Page 106.

I am sure my readers will thank me for subjoining Miss Procter's tender and alas! too true Lay of the "Homeless." Its sad sarcasm cuts to the very heart:—

"It is cold, dark midnight, yet listen
To that patter of tiny feet!
Is it one of your dogs, fair lady,
Who whines in the bleak, cold street?
Is it one of your silken spaniels
Shut out in the snow and the sleet?

"My dogs sleep warm in their baskets,
Safe from the darkness and snow;

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All the beasts in our Christian England
Find pity wherever they go.
Those are only the homeless children
Who are wandering to and fro.

"Look out in the gusty darkness—
I have seen it again and again,
That shadow that flits so slowly
Up and down past the window pane,—
It is surely some criminal lurking
Out there in the frozen rain?

"Nay, our criminals all are shelter'd,
They are pitied, and taught, and fed;
That is only a sister-woman
Who has got neither food nor bed—
And the night cries 'Sin to the living,'
And the river cries 'Sin to the dead.'

"Look out at that farthest corner,
Where the wall stands blank and bare;
Can that be a pack which a pedlar
Has left and forgotten there?
His goods lying out unshelter'd
Will be spoilt by the damp night air.

"Nay; goods in our thrifty England
Are not left to lie and grow rotten,
For each man knows the market value
Of silk, or woollen, or cotton,
But in counting the riches of England,
I think our poor are forgotten.

"Our beasts, and our thieves, and our chattels
Have weight for good or for ill;
But the poor are only His image,
His presence, His word, His will;
And so Lazarus lies at our door-step,
And Dives neglects him still."

From A Chaplet of Verses, by ADELAIDE A. PROCTER. 1852.

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Take thy cry, reader, over these passionate words.
It may do thee good.

Serpent-bitten Israelites.—(i) Page 111.

The unrestricted, unexcepting proclamation addressed to all Israel to look to the uplifted serpent, received new meaning and new preciousness when the Lord himself took it as a specimen of how He was to be "preached" of to a perishing world. I refer to His memorable words to Nicodemus, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that WHOSOEVER believeth in Him should not perish, but have eternal life," (John iii. 14, 15.) Very mournful is it that men should pervert this grace of God, and act as if because ALL are invited to look and live, they will live whether they look or no; as if because the broad warrant runs, "*whosoever* believeth," they will be saved, whether they believe or disbelieve. It is not without profound significance that the doctrines of grace are pronounced in such instances to be a "SAVOUR of death unto death." Their very graciousness is perverted, as the subtlest poisons have been given in scents. The more an unconverted man takes encouragement and licence to abide unconverted because of the fulness of the Divine mercy and grace, holding that simply as a doctrine, *i.e.*, without personally accepting the Lord Jesus as his Saviour, the more does he turn what is a "savour of life unto life," into a savour carrying death with it. What a mournful reversal of the Divine intention to thus turn a "savour" sweeter than the typical incense, into a deadly thing: worse, by the

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measure of the **interests** involved, than distilling the fair asphodel **into** the drunkard's draught.

Doubt.—(k) Page 128.

Perhaps nowhere in any literature has the "if" spoken of been so forcefully, and all too faithfully uttered, as in the remarkable poem below, entitled, "The Doubter's Prayer."

"Eternal Power of earth and air! unseen, yet seen in all around,
Remote, but dwelling everywhere; though silent, heard in every sound.
If e'er Thine ear in mercy bent, when wretched mortals cried to Thee,
And *if*, indeed, Thy Son was sent to save lost sinners such as me:
Then hear me now, while kneeling here, I lift to Thee my heart and eye,
And all my soul ascends in prayer, *Oh, give me—give me faith!* I cry.
Without some glimmerings in my heart, I could not raise this fervent prayer;
But, oh! a stronger light impart, and in Thy mercy fix it there;
While faith is with me I am blest; it turns my darkest night to day;
But while I clasp it to my breast, I often feel it slide away.
Then, cold and dark, my spirit sinks, to see my light of life depart;
And every fiend of hell, methinks, enjoys the anguish of my heart!
What shall I do if all my love, my hopes, my toil, are cast away,
And *if there* be no God above to hear and bless me when I pray
If this be vain delusion all, if death be an eternal sleep,
And none can hear my secret call, or see the silent tears I weep

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Oh help me, God! for Thou alone **canst** my distracted soul
relieve;
Forsake it not; it is Thine own; though **weak**, yet longing
to believe.
Oh, drive these cruel doubts away, and make me know that
Thou art God!
A faith that shines by night and day will lighten every
earthly load.
If I believe that Jesus died, and, waking, rose to reign above,
Then surely sorrow, sin, and pride, must yield to peace, and
hope, and love.
And all the blessed words He said will strength and holy joy
impart;
A shield of safety o'er my head, a spring of comfort in my
heart."

From "Poems by Currer, Ellis, and Acton Bell,"
[The Brontës,] 1847, pp. 97-99. The above is by
Acton. I add to this edition, Tennyson's noble words
from *In Memoriam*, cxxiii. :—

"That which we dare invoke to bless;
Our dearest faith; our ghastliest doubt;
He, They, One, All; within, without;
The Power, in darkness whom we guess;

"I found Him not in world or sun,
Or eagle's wing, or insect's eye:
Nor through the questions men may try,
The petty cobwebs we have spun:

"If e'er, when faith had fall'n asleep,
I heard a voice, 'Believe no more,'
And heard an ever-breaking shore
That tumbled in the godless deep;

"A warmth within the breast would melt
The freezing reason's colder part,
And, like a man in wrath, the heart
Stood up and answer'd, 'I have felt.'

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"No, like a child in doubt and fear;
But that blind clamour made me wise;
Then was I as a child that cries,
But, crying, knows his father near;

"And what I seem beheld again,
What is, and no man understands;
And out of darkness came the Hands
That reach through nature, moulding man."

Duty of the Unconverted.—(1) Page 131.

John Sheffield has put the duty even more strongly and universally. He says of *wicked men*—"They are yet to pray, and to perform duty. 'Pray, Magus,' (Acts viii. 22.) Let wicked men pray, let them sing psalms, let them hear; I do not say, let them be wicked. It is their sin if they do not pray, is not their sin to pray. Say not my children shall not pray, nor be taught to pray till they be holy and sanctified. As some pray by the Spirit, so others pray for the Spirit first. Refuse not to join such who are no saints, in singing, praying, &c., which are the proper works of saints. Let wicked ones pray, I say, but let them repent as well as pray. 'Repent of this thy wickedness, and pray,' (as before, p. 13.) Surely we have a very important principle enforced here and above. Our duty is plain, *whatever our state be*. Moreover, in using the appointed means, in discharging the appointed obligations, we are placing ourselves in contact with the God of the means and of the obligations. We, so long as we are unchanged, unconverted, can think no right or good thought, or do any right or good action *spiritually*; but let us perform them, and in the very performance, the 'dry bones,'

the putrid Lazarus, will sooner or later hear the Divine quickening word, 'Live.' We cannot explain how the intercession of the ever-living High Priest touches us and our services; but this we know, He does intercede, and is in ever-present, omniscient contact with us. When will men learn *that it is Christ alone who saves*, not our prayers or services; and that all that reaches Him, from converted and unconverted alike, receives its value from Him only."—(See *Prefatory Words*.)

* *Fear—Meanness.*—(m.) Page 143.

I cannot withhold a very admirable answer to the above—very common objection—which is found in what Milly says to Nina in Mrs Stowe's "Dred," [end of chap. xii.] "I 'member once, when you was a little weety thing, that you toddles down dem steps dere, and you slips away from dem dat was watching you, and you toddles away off into de grove yonder, and dere you got picking flowers, and one thing and another, mighty tickled and peart. You was down dere 'joying yourself, till, by and by, your pa missed you; and den such another hunt as dere was. Dere was a hurrying here and a looking dere; and finally your pa run down in the woods, and dere you'd got stuck fast in the mud, both your shoes off, and well scratched with briers; and dere you stood a-crying and calling your pa. I tell you, he said, dat ar was de sweetest music he ever heard in his life. I 'member he picked you up, and came to de house kissing you. Now, dere 'twas, honey! You didn't call on your pa till you got into trouble. And laws, laws,

chile, dat's de way wit us all. We never does calls on de Father till we gets into trouble; and it takes heaps and heaps of trouble sometimes to bring us round. Some time, chile, I'll tell you my 'sperience. I's got a 'sperience on this point. But now, honey, don't trouble yourself no more; but just ask your Father to take care of your 'fairs, and turn over and go to sleep. And He'll do it. Now you mind."

For a singularly able and exhaustive handling of the whole question of Fear as a means of driving to God, consult Sedgwick's *Anatomy*, (as before,) pp. 232-237; and for comfort, Sibbes's delightful sermons, entitled "Spiritual Mourning" in "The Saint's Cordials," 1629. Folio.

Books.—(n.) Page 156.

The old Divines contain wealth of invaluable thought, with every variety of ingenious elucidation and illustration on the qualifications of Christ for His office of Saviour, especially as Prophet, Priest, and King—a threefold exhibition of the Lord which they never weary in making. I regret that I cannot here give many golden passages that rise up to my memory. I must content myself with a few references, intentionally confining myself to less-known worthies. The following will scarcely ever be consulted in vain on any of the points brought up in my book:—

- (1.) The Humbled Sinner Resolved what he should Do to be Saved; or, Faith in the Lord Jesus Christ the only Way of Salvation, &c. By Obadiah Sedgwick, B.D. 4to. 1660.
- (2.) Thirty-One select Sermons preached on Special

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Occasions. By William Strong. 4to. 1656.
(See especially xxvii. "Christ's instrumental fitness for His Father's end.")

- (3.) *The Crown and Glory of Christianity; or, Holiness the Only Way to Happiness.* By Thomas Brooks. 4to. 1662.
- (4.) *A Treatise of the Incomparableness of God in His Being, Attributes, Works, and Word, Opened and Applied.* By George Swinnocke, M.A., 12mo. 1672.
- (5.) *God's Drawing, and Man's Coming to Christ.* By Richard Vines. 4to. 1662.
- (6.) *Refreshing Streams Flowing from the Fulness of Jesus Christ.* By William Colvill. 4to. 1655.
- (7.) *Several Discourses Tending to Promote Peace and Holiness among Christians.* By Thomas Manton, D.D. 1685. Cr. 8vo. (See especially "No Excuse against a Speedy Obeying Christ's Call.")
- (8.) *The Mystical Brazen Serpent, with the Magetical Virtue thereof; or, Christ Exalted upon the Cross, &c.* By John Brinsley. 1653. Cr. 8vo. (All Brinsley's books are good, and all "testify of Christ," as do specially those of the next Author.)
- (9.) *A Discovery of Glorious Love; or, the Love of Christ to Believers opened in the Truth, Transcendency, and Sweetness thereof, &c., &c.* By John Durant. 1655. 12mo.

None of these works—a few out of many now before me—are readily met with; but let my readers snatch up any one whenever it turns up, and I am

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sure they will never regret paying even a goodly price for it. Of modern works I cannot too strongly recommend Dr John Pye Smith's "Scripture Testimony to the Messiah," *in its later editions*; and Garbett's "Bampton Lecture on Christ as Prophet, Priest, and King." 2 vols. 8vo. 1842.





L'ENVOY. DEO DATA.

"The heart that seeks for happiness in grandeur, beauty, lore,
Must leave them all in turn, like one that begs from door to
door.

Oh, but he walks a weary round, and follows a sad dance!
I reach my home a nearer road, *and go to God at once.*

"Though grateful for the Hermon-drops earth's humbler sky
may shed,

I bear the flagons of my soul to the great Fountain-head;
Care, stalking o'er our hearts, may leave full many a deep
footprint,

But with His overflowing grace my Lord fills every dint.

"He gives us—what He finds our souls too poor in prayer to
ask—

He gives us, lest we sink in sloth, some gracious over-task;
He takes away the boons He gave, and why, I know not yet,
But this I know, when most He takes, I'm deepest in His
debt."

From "Brooklyn Parsonage: a Metrical Tale. By
EARNEST WARMLEY, M.A." [= J. B. MANSON,
Esq., of Edinburgh.] 1857.





**VOLUMES ISSUED, AND PROPOSED
TO BE ISSUED, BY THE REV. A.
B. GROSART, KINROSS.**

I. SMALL SINS. Second Edition. Pp. 114.

TEXT:—Song of Solomon c. ii. v. 15, "Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes."

ARRANGEMENT:—

- I. *Small sins* are as really *sinful* as larger. They are "foxes." "*Take us the foxes.*"
- II. *Small sins* are *insidious*. They are "*little foxes.*" "*Take us the foxes, the little foxes.*"
- III. *Small sins*, as being *sinful* and as being *insidious*, *do damage*. They "*spoil the vines.*" "*Take us the foxes, the little foxes, that spoil the vines.*"
- IV. *Small sins* do damage *to what is most precious* in the vines. They devour "*the grapes, the tender grapes.*" "*Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.*"
- V. *Small sins*, as thus *insidiously* doing damage to what is most precious, *are to be destroyed*. The command is, "*Take us the foxes,*" &c.
- VI. *Small sins* that are to be thus dealt with *are to be carried to the Lord of the vineyard*. The royal charge is, "*Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.*"

Recently published by Messrs JAMES NISBET & CO., uniform with "*Mighty to Save,*" below, cloth antique, price 1s. 6d.

Half-a-Dozen Opinions of the Press.

1. BRITISH AND FOREIGN EVANGELICAL REVIEW, (Quarterly,) July 1863.

"All lovers of the Puritan divines in general, and of the heavenly-minded Richard Sibbes in particular, will welcome the appearance of his latest and best biographer, the careful and loving editor of his works, in the field of independent

authorship. Knowing nothing of Mr Grosart but what we had been able to gather from his own preface and memoir of Sibbes, prefixed to the edition of his works now issuing from the press, and deeply impressed with the rare and happy combination of qualities which he had brought to the execution of his task, a zeal of antiquarian research wedded to the passion and fervour of poetic imagination, it was with no small curiosity that we turned to the little treatise before us. Though written and preached originally in the regular course of pastoral duty, as a discourse suitable to a communion service, we cannot speak of it as a 'sermon,' in the ordinary sense of the term. It was natural that those who first listened to its glowing thoughts and grave, earnest counsels, should wish to possess it in more enduring form. . . . Only a mind of ripe and liberal culture, and truly catholic sympathies, keen of sight, and strong upon the wing to range far and wide, could have accumulated the materials that shed such varied illustration over the subject from sources so dissimilar. . . . As might have been anticipated, every page bears pleasant testimony, in its antique cast of diction and affluence of scriptural allusion, to the influence which a long and close fellowship with those whom he calls his 'daily, almost hourly companions and counsellors,' has had on his mind. Yet not less noticeable in his tractate is its adaptation to the special wants and evils of the times. It is a faithful exposure of the "little sins" that more easily beset the Christian profession in these latter days, and to a lamentable extent clog the action and impair the efficiency of the Church—the specks of dust that, by their friction, hinder the smooth, swift workings of its wheels. With all the writer's brilliant opulence of imagery, there is no lack of plain, direct speaking to the conscience. . . . Enough has been said to shew the freshness and forcibleness of Mr Grosart's treatment of his subject, and to commend his little treatise to careful study and wide circulation."

2. THE NONCONFORMIST, *September 6, 1863.*

"This is an admirable little piece of practical religious counsel, having much of the quaint manner and racy feeling of the old Puritan writers. . . . It is a novelty in modern religious writing, and is both engaging and instructive."

3. THE WITNESS, *May 22, 1863.*

"The author of this little book is well known to the Church of Christ in our land as the biographer of Richard Sibbes, and the editor of the works of that divine, now being published in Nichol's Puritan Series. In his conduct of that work he has shewn a mind wonderfully imbued with the spirit of the Puritan age, and such an amount of knowledge of the writings of the period, as probably no other living man possesses. In this treatise he shews how able he is to turn both this knowledge and his own original observation of men and things, and his own study of the Scriptures of truth, to excellent account. He discovers a deep study of the mysteries of the human heart, and no ordinary power of tracing its windings, and unmasking the hypocrisies with which it so often deceives itself, and thus to impose upon the all-knowing God. If read with earnest self-application, with 'a good and honest heart,' the book cannot fail to be useful, by God's blessing, both for instruction and impression. There are in it some things that are brilliant; many that are deeply solemn: and the whole is worthy of being read and pondered, and passages marked for future reference and frequent re-perusal. The book is such a one as does not often appear, and such a one as probably no living man but its author could have produced. We have much pleasure in according to it our very hearty recommendation."

4. THE SCOTSMAN, *June 24, 1863.*

"We are glad to see the second edition of this thoughtful sermon, in which there is both genius and judgment, good writing, good learning, and good gospel. It is perhaps a little too quaint and enriched—too overlaid with gold; but Mr Grosart is not quaint because he has steeped himself in Fuller and Sibbes, and Charles Lamb,—he steeps himself in their congenial natures because he is himself by nature quaint and rich. We cordially commend this little book for its æsthetic as well as its deep, and, in the best sense, evangelical worth."

5. THE UNITED PRESBYTERIAN MAGAZINE, *October 1, 1863.*

"The whole sermon is an excellent specimen of good, sound, impressive preaching, and the subject is worthy of the

author's powers. The occasional quaint style will call up to those who know the author, the sincerity of the man. We commend this little volume to readers; it will both interest them and do them good.

6. THE ORIGINAL SECESSION MAGAZINE, *Septem.*

"This is a choice little volume. It is pervaded by a healthful kind of religious instruction, and calculates a salutary influence on the heart and life of the reader. We wish it an extensive circulation, and that its home be in the consciences of men, with which it is repleated and blessed for promoting the edification of many. . . . We reluctantly stop the process of extracting. We think the congregation which enjoys a ministry so full, so faithful, characterised by such heart and simplicity, combined talent, is indeed a favoured people, and should prize the wide diffusion of such a ministry in the Christian Church."

II. JESUS "MIGHTY TO SAVE;" OR, CHRIST FOR ALL THE WORLD: ALL THE WORLD FOR CHRIST. Second Edition, pp. 190, (*former for per circulation.*) Just published by Messrs NISBET & CO. in uniform with "Small Sins."

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IV. SELECTED QUESTIONS AND PRAYERS FOR THE SUNDAY-SCHOOL; BEING RECOLLECTIONS OF A VISIT TO THE PRAYER-MEETINGS IN KINCARDINE, GAIRNEY-BRIDGE.

V. CONSOLATION FOR "THE POOR IN SPIRIT."

VI. THOROUGHNESS.

